9. SOME

OBSERVATIONS

UPON THE

KEEPING

THE

Thirtieth of January,

AND

Twenty ninth of MAY.

Agt keeping ym, a Whigg thing.

Gal. 4. 10, 11.

Ye observe Days, and Months, and Times, and Years. I am afraid of you, least I have bestowed upon you labour in vain.

By *J. G. G.*

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SOME

OBSERVATIONS

Upon the Keeping the

Thirtieth of *January* and XXIXth of *May*.

EVERY Thirtieth of *January* doth yearly renew my Thoughts upon the occaſion of the day: We ſay it hath been appointed to be kept to mourn and humble the Nation for the Death of King *Charles* I. The thing hath two ſeveral Aſpects, for either it looks upon the Act of ſome Men againſt the Living, or upon what others have done and do for the Dead; both which I take to be ill; the one, becauſe to me it ſeems Unlawful; and the other, as Contrary to True Religion.

I agree, the Fact was an Horrid Murther, Execrable, as Black as Words can make it; neither am ignorant how Blood defiles the Land; what a loud and crying Sin is Blood-guiltineſs, according to other ſeveral ſtrong Expreſſions in Holy Scriptures: But when all is ſaid, after Juſtice hath been executed upon the Guilty, after 45 Years there ought to be an end: It were better, more according to Charity and Chriſtian Prudence, to forget thoſe things, than to renew the Memory of them, which continues Diviſions; for we know 'tis too uſual on that day to hear from the Pulpit about thoſe who ſold him, of others that brought him to the Block, and of thoſe who cut off his Head, which doth not reſtore to Life, nor remedy that which is paſt; and only Exaſperates the Spirits of Men. This is too like

the *Italian* Cuſtom, to keep and ſhew Handkerchiefs dipped in the Blood of thoſe that were killed, or ſuch like Tokens, only to infuſe a deſire of Vengeance, and to make irreconcilable Enmities between Families and Parties; after Acts of Oblivion for ſuch things are paſſed, the Memory thereof ought to be forgotten.

Such things do and muſt admit of a Preſcription, neither can I find any ſound reaſon why ſuch a Performance ſhould be entailed upon us and our Poſterity; 'tis enough once for all, really and heartily to have done, after that it degenerates into Formality and *Bigoticiſm* (if I may ſo call it) I know amongſt us we have Men Zealous without Knowledge, guided by Ignorance, and as thorough-paced in their way as any Papiſt is in his, who know not how to keep within bounds in many things they do: Every one knows the keeping of this day was enacted after a Revolution, amidſt Heats and Deſires of Revengefulneſs, in ſome who looked upon themſelves as having been ill uſed by others.

The Order for keeping that day was brought forth with ſome other things, which by and by I ſhall have occaſion to mention; but becauſe I do not intend to inſiſt upon the Civil but the Religious part of keeping that day, which is the principal thing of it, and as the taking away of his Life was an ill thing, ſo by the Grace of God I will ſhew, that every Year keeping a day on that account is as bad, if not worſe, in as much as the Honour and Worſhip of God are therein concerned.

What St. *Paul* ſaith to the People of *Athens* in general, I may ſay to ſome amongſt us in particular, in this thing, * *You are too Superſtitious*: For I am ſatisfied we cannot without Superſtition (whereof the very appearance ought to be avoided) keep an Anniverſary, or a certain day every Year upon any Mans account, and on the ſame day go to Church, the place appointed only for God's Worſhip, there to hear a Sermon preached on that Subject, and to have

* Acts 17. 22.

have a Collect, Epiſtle and Goſpel, yea ſuch a part of Goſpel taken out of a Parable wherein our Bleſſed Saviour foretells his Death, and this muſt be applied to a Dead Man. Nay, in that Service we pray to God he will be pleaſed to give us the Grace to follow that Man's Charity and Patience; ſurely in this we are too Superſtitious; now Time, Place and Service being appointed, next thing for us to do, will be to Pray to him.

Heathens had their *Apotheoſis*, of Men to make Gods after their Death; Papiſts have their *Canonizations* or making of Saints, but I think our Church ought to be free from ſuch Errors and Abuſes, without *Kalenders* and *Legends*; I am ſure the beſt Reformed Churches beyond Sea admit of no ſuch things, let for brevities ſake the Teſtimony of one ſerve for all, * *We approve not of days dedicated to Saints.* Would to God we had not ſo many of theſe Relicks of Popery amongſt us, ſuch as the Purification of the Virgin, a Jewiſh Ceremony, Annunciation, Conception, *&c.* All-Saints, *Michael* and all Angels, Innocents, *&c. which*, as the already quoted Confeſſion ſaith, † *have many things Abſurd, Superſtitious, and not to be endured.* It may be made a queſtion, Whether God will ever forgive it thoſe who ſo ſtiffly retain ſuch things, and oppoſe a thorough Reformation, keeping the Clogs of ſuch Superſtitions and Fopperies upon our Holy Religion, whereof the Purity is thereby defiled: What St. *Paul* ſaith to the *Galatians*, *You obſerve days*, &c. *I am afraid of you, leaſt I have beſtowed upon you labour in vain*, may juſtly be applied to many amongſt us. I know this enlargement will not be thought to deviate from our purpoſe.

* *Feſta autem hominibus divis inſtituta non probamus.* Helvet. Confeſſ. cap. 24. *de feriis.*

† *Ibidem habent abſurda, inutilia minimeque toleranda.*

Gal. 4. 10, 11.

But we are not ſatisfied of him to make a Saint, but a Martyr too, for that's now the Name given him *the Martyr* by Excellency: I confeſs here I am ſomewhat at a ſtand, to ſee ſuch a Name ſo much miſapplied; but before I proceed, I declare I charitably believe God ſhewed him Mercy, but withall 'tis not the Manner but the Cauſe of

Death makes one a Martyr; I know ſeveral kinds of Perſwaſions have their Witneſſes and Martyrs, but for us, the Martyr who ſuffers for the Teſtimony of the Lord Jeſus, he is the true Martyr, who loſes his Life for the ſake of Chriſt, for his Perſon, for his Attributes, for his Offices, for his Faith, ſuch an one was * St. *Stephen*, ſuch † St. *James*, ſuch || *Antipas* whom the Lord called *his faithful Martyr*, and many others after, for the ſame Cauſe; and here by the bye, I muſt take notice how the Apoſtolical Church appointed no day, nor Rubrick, to remember or mourn for their Death, not ſo much as for that of our Lord and Saviour, nor of his Birth, only that of his Reſurrection the firſt day of the Week, which St. *John* calls the * *Lords-day*.

* Acts 7.
† Acts 12.
‖ Rev. 2. 13.
* Rev. 1. 10.

But for *Charles* I. he muſt be a Saint and a Martyr of a new Coining, but rather no Martyr amongſt true Chriſtians, except it be made to appear, that he ſuffered for the Teſtimony of the Lord *Jeſus*, though otherwiſe never ſo unjuſtly. Let thoſe who took away his Life be as Wicked as can be imagined, yet they were not profeſſed Infidels; his being a Chriſtian was not the Cauſe or Pretence of his being put to Death, the Pretence was (how true or falſe I dive not into it) his following Evil Council, encroaching upon the Liberties, carrying on Deſigns for Arbitrarineſs, caſting into Priſon Men for refuſing to lend him Mony, raiſing Mony without Parliament, as in the caſe of Ship-Mony; for deſigning to bring in Popery, and ſuch other things as the whole Nation knows, which (the laſt excepted) were all of a Worldly Concernment, and no ways fit to qualifie a Martyr him who ſuffers for them. As to this laſt I muſt ſay, in his time (whether or not of his own Contrivance I cannot tell) a Deſign was carrying on to reconcile us to the Church of *Rome*, whoſe Intereſt here did much thrive through the Queens Favour; the Perſecution of Puritans, the Prayer-book ſent into *Scotland*, bringing in *Arminianiſm*, ſetting up Crucifixes upon

upon the Communion-Tables, by them called Altars, as Miniſters were and are ſtill by the name of Prieſts, thus promiſcuouſly bringing in Names and Things; thoſe and many more were Evidences of the Project then in hand, which though it had been true, and carried on by the King, yet can never juſtifie the putting him to Death, no more than his being put to Death can prove him a Martyr: Suppoſe they were Murderers, muſt we be Blaſphemers? If they were Villains, muſt we be Idolaters or Superſtitious? Is it a Warrant for us to do Evil, becauſe they did ſo? 'Tis very bad Logick, for after this we muſt follow evil Examples. After the Light of the Goſpel hath ſince the Reformation ſo clearly ſhined amongſt us, 'tis very ſtrange that ſome who might know better, have, as to the matter in hand, carried things ſo far on in the way of Superſtition.

A Medal of Biſhop *Laud*, a Man ſo noted in his days, ſoon after King *Charles*'s Reſtoration, was coined in the Tower (and conſequently by publick Authority) of which here are ſeveral and many beyond Sea with this Inſcription, *Sancti Caroli Præcurſor*, the fore-runner of St. *Charles:* Here the buſineſs is not minced, we ſpeak it out plainly, in *England* we have our St. *Charles* as *Italians* have theirs, his name is entred into the Liſt of Saints, he hath his day, only we have not builded him a Church, as is done for *Charles Borromeo* in *Rome*: But inſtead of that, he is owned as ſuch in every Church we have; let Men honour his Memory, but not to ſuch a length as to run into Superſtition, if not worſe, for there is no leſs than Blaſphemy in the caſe; in the Medal Biſhop *Laud* is compared to *John* the Baptiſt, and conſequently King *Charles* is parallelled with *Chriſt*, for *John* Baptiſt both in his Birth and Death was fore-runner of the *Lord Jeſus*.

This Compariſon is come not only out of a Stamp, but from Pulpits too, a place very improper for ſuch Doctrines; ſome now alive have carried on the Parallel much

much beyond bounds; others have been heard to preach, that the Guilt of King *Charles*'s Blood lies upon the Nation never to be waſhed off. What? upon Childrens Children, and from Generation to Generation, to the Worlds end; yet God ſaith by two of his Prophets, the Proverb ſhall no more be uſed, *The Fathers have eaten a Soure Grape, and the Childrens Teeth are ſet on edge:* To ſee the Blood of the Son of God lie as a Curſe upon the Generality of the Jews, is no wonder, they all cried Crucifie, Crucifie, they all ſaid, *Let his Blood be upon us and our Children.* I hope our thorough-paced Papiſts in this Point, will not have the Face to ſay, that the Blood of *Charles* I. though never ſo Innocent, can be compared with that of our Lord and Saviour, though alas about the time of that Death, ſome were poſſeſſed with ſuch extravagant Fits of Superſtition, as to dye Handkerchiefs in the Blood, to keep and uſe it to Cure Diſeaſes, work Miracles, and ſuch other things as made an Impreſſion upon the Spirits of Credulous and Ignorant People; which true Chriſtians who make Profeſſion of the Purity of the Goſpel ought to be aſhamed of.

Jer. 31. 29. Ezek. 18. 2, 3.

Matt. 27. 25.

Others upon the occaſion of the day, and that lately, ſaid, *The Evils and Calamities which we have now more than Forty Years in ſome degree or other, and ſometimes very ſeverely ſuffered under, are the natural Effects or juſt Puniſhment of that Sin which we this day lament.* Herein is a great Exaggeration, but as to Curſing, Swearing, Perjury, Covenant-breaking, Injuſtice, Shedding of Innocent Blood, as of late there was too much, Drunkenneſs, Uncleanneſs, theſe are but trifling Sins, not worth God's taking notice of, let ſuch Preachers, as much as they pleaſe, exalt and commend their Martyrs, for *ſuch Vertues* as are rarely found in mean Perſons, which in my weak Apprehenſion is no great Commendation; for a King to ſay he had thoſe Virtues that are rarely found in mean Perſons, as indeed 'tis rare for mean Perſons to be Conſpicuous in great Virtues,

Dr. *Sherlock's* Sermon.

Virtues; to find ſuch Virtues we muſt go into an *Hermit's Cell*, we muſt needs be at a great loſs, not to have where to ſearch for them, but thoſe dark Holes or Places of Darkneſs; this is to have a great Opinion of Hermits Lives, as well as of King *Charles*'s great Virtues; we muſt not be wanting alſo to attribute great Merits to Hermits in their Cells: However one could bear with ſuch Stuff, if the Preaching of the Goſpel of Peace was not turned into the ſound of an Alarm. What mean theſe Expreſſions, *There is a Spirit of Zeal and Faction, the Principles of which if not reſtrained, will ruine the beſt Princes, and overturn the beſt Governments.* Again, *The horrid Fact committed on this Day, hath poiſoned the very Springs of Government, and ſo deeply tinctured the Minds of Men, that I pray God we may not ſtill live to ſee and feel the miſerable effects of it.* Theſe are Doctrines of a New Goſpel, to work Differences, and Cauſe, and keep up Diviſion. But to make our ſelves the more acceptable we muſt promiſe, That thoſe who under the late Reigns were for Paſſive Obedience, will be ſo under this.

Another in a late Sermon of his doth ſcrew up all his Wits, and ſpend his whole Strength in making an unneceſſary and improper Panegyrick: I doubt very much whether upon our Saviours Paſſion-day, he ever uſed Expreſſions ſo pathetical, and delivered them with ſo much Zeal, as he did upon this laſt Occaſion. I confeſs, I never heard before, a Prince's (though never ſo good) being called a Tyrant, to be Blaſphemy; I thought to Blaſpheme was againſt God, and not againſt Man: Then he proceeds to unhandſome and uncharitable Reflections upon the Dead as well as upon the Living. But we muſt not wonder, that a Man who inſtead of a Sermon, (for though he uſes ſome very few Scripture-Phraſes, yet one excepted, doth quote no one place out of it but that of his Text) maketh a Declaration againſt Indulgence and Liberty of Conſcience: He, like another *Saul, yet breathing out threatnings* Acts 9. 1.

nings and ſlaughter; and is ſorry it is not now in his power to perſecute, I ſay, 'tis no wonder if he doth ſo, ſeeing he maketh bold to ſay in ſome places, thoſe things which may well be interpreted, not only as Reflections, but Invectives againſt the preſent Government. Thus ſome who go up into the Pulpit are not ſatisfied with *Paul*, to *know* and Preach *nothing ſave Jeſus Chriſt, and him Crucified*; but do ſet up for Stateſmen, and Teachers of Human Wiſdom; and upon occaſion, turn the Preaching of the Goſpel of Peace into blowing the Trumpet of War. This inſtead of repairing our Breaches is to make them wider; inſtead of compoſing our unhappy differences is to increaſe them, inſtead of reconciling the ſpirits of Men is to exaſperate them; 'tis to continue our Diviſions, to propagate Hatred and Animoſities to Poſterity: Theſe are the likely means to divide and ſubdivide us over and over again; for we ſhall never want ſome *Boanerges*, Sons of Thunder to inflame our Wounds, to put all in a Confuſion, and in a fair way to Cut one anothers Throats.

1 Cor. 2. 2.

Here indeed the thing is ſo obvious, that I cannot avoid taking notice of, how that Tribe of *Levi*, as they call themſelves, do for the moſt part (for ſome of them wiſh things were better) mind the Intereſt of the World, not that of Chriſt: Inſtead of taking Care of Souls, which is their Office, 'tis the leaſt of their thoughts; they would be governing the State, and make an Hierarchical Monarchy, and it may be at laſt like the *Roman* Clergy, if they could turn Monarchy into Hierarchy, and inſtead of a Pope have a Patriarch; for that Spirit ſince the Reformation, run into the Blood of ſeveral of them, who in ſome of the late Reigns took upon themſelves the Adminiſtration of moſt important Places in State; and in their Convocations made ſuch Canons, as cauſed one of their good Friends, the Lord *Faulkland* in his Speeches in Parliament in 1641. highly to Complain, that they had taken upon them to do ſuch things as belonged to Parliaments,

ments, as to appoint Holidays, to define what is Treaſon, and in ſome kind to raiſe Monies upon Pariſhes, when they charged Pariſhes to buy certain Books for the uſe of the Church: 'Tis ſad that thoſe Attempts of theirs, and ſuch ill Conſequences thereof, ſhould ſo ſoon be forgotten. Do they take this to be a Nation that can be content to be Prieſt-ridden? That now again they begin in a ſolemn manner to decide about the Conſtitution of the Government, and make us a Conquered Nation, and as much as in them lies, to lay the Foundation of Slavery for time to come: Cannot they be ſatisfied with the ſhare they have in the Legiſlative Power, but muſt alſo ſome of them take upon themſelves to alter the Nature of the Conſtitution of the Government; it were more proper for them to betake themſelves to their Books, and to take care of the Souls committed to their Charge, and not to hazard overturning all, to bring again their *Diana* upon the Stage, the Doctrine of Paſſive Obedience.

Seeing they have ſuch a mind to be doing, there is an occaſion offered for them ſo to be within their Sphere, now when *Socinianiſm* is coming in a pace: And why ſhould not there be ſome courſe taken, to find out means to prevent and ſtop it, ſuch as may be a Convocation; this is the proper Remedy againſt Hereſies practiſed by the Primitive Church: Thus the firſt Council of *Nice* aſſembled againſt *Arrius* upon this ſame account. Are the Orthodox Doctrines about the Holy Trinity, about the Incarnation, Perſon and Offices of Chriſt, not worthy to be aſſerted? Wherein is the Care of our Church-Officers to keep out this Damnable Hereſie; are they pleaſed with it, or will they make themſelves Acceſſary to the Guilt of bringing of it in, through Neglect or otherwiſe? We all, Church and State, are alarm'd, when we hear of a Forreign Army at our Doors, but neither doth mind that Deteſtable Soul-murthering Hereſie which is gotten

into some of our Bowels, and is hastening into our very Vitals: What's become of all our Watch-men, can no effectual course be taken to stop it? If formerly any one had spoken or written against Church-Government, or its Dependencies, though one had quoted Scripture never so much, all took Fire, punished, persecuted and stigmatized such a one: But now though this abominable Error doth come in with a bare Face, none but one or two of our great Church-men doth bestir himself, but seem to be unconcerned. O ye that upon this occasion are Dumb Dogs, and Idol-Shepherds, what account of this can you give unto God?

What a Pother do Men keep about a Book, whether it be King *Charles* the First's or Dr. *Gauden*'s, as if it was an Article of their Faith; if it was a Book of Holy Scripture, and the question whether *Canonical* or *Apocripha*, they could do no more: How hot is *D. H.* upon it, Tooth and Nail, as much as for a Gospel-truth; yet from the beginning of the Book's appearing in the World, it was made a question, Whether or not that King was the Author? Well, let us not believe what *Milton* saith about it; but Dr. *Walker* hath said enough to satisfie any impartial and reasonable Man; but suppose he was not, would it not better become *D. H.* as he is a Minister of the Gospel, to make use of his Pen against *Socinianism*, and serve his Master, if he be Christ's Servant, than vainly to spend his time and labour in a meer Complement to a dead Man, who whether the Book be his or not, shall never be one jot the better or the worse for it. Thus instead of *hoc agere*, to do his Duty, is *aliud agere*, that which doth not belong to it. And thus whilst the Antichristian Spirit of *Socinianism* doth rage abroad, and if I may so say, the Fundamentals of our Religion lie at stake; whilst Ravenous Wolves are striving to get into the Sheep-fold, that Man trifleth away his Time and Pains, with throwing Flowers

Dr Holling: worth:

Flowers not upon the Coffin, but rather the Aſhes of a Carcaſe.

Here I ſolemnly declare, I have taken Pen in hand not in the leaſt to detract from King *Charles*'s Memory, whoſe Name I am ſorry to ſee made uſe of upon ſo unwarrantable an account; but to make known an Abuſe not only crept in, but ſtrongly ſetled, which I think tends to the Diſhonour of God, and Diſparagement of our Holy Religion, to make a Mixture of a dead Man's Worſhip in the Houſe of God; for let Men ſay what they will, the thing comes to that, though palliated under another Notion, to Pray to the Dead, for the Dead, or in ſuch occaſion as this, to mention the Dead, is contrary to the Word of God, which commands us * *to abſtain from all Appearance of Evil.* Wherefore let that Thirtieth of *January* go out of doors, and if we keep a day, let it be to God and not to Man; let, upon occaſion, days of Humiliation be kept very often too, to mourn and be humbled, for Perſonal, as for the great, many and Epidemical Sins of the Nation, whereof I named ſome before, and ſome are mentioned in * *Jeremiah*, but no conſtant ſet day for any Man whatever, whether they be Humiliation or Thankſgiving days. The Gun-powder-Treaſon-day, we keep it only to God for ſuch a Deliverance, no mention of Man in it: This did the Church of the *Jews* after their Deliverance from the Wicked Deſigns of *Haman*, but not to the Praiſe and Honour of *Eſther* or *Mordecai*, though they had been God's Inſtruments to prevent it.

* 1 Theſſ. 5. 22.

* Jer. 6. 2, 3, 10.

To return to King *Charles*'s Death, to mourn for it once had been enough: When *Joſeph*'s Coat was brought to *Jacob*, he might unblameably have expreſſed, as he did, a great Sorrow and Grief thereupon, even to have kiſſed it, to lament the Death of ſo dear a Son; but if he had hanged it about his Bed, or any where elſe in his Chamber, there every Evening and Morning, or at every Meal,

given it ſuch Salutations, and done the like, as at the firſt time, thereby he might have countenanced many Branches of Superſtition; once, and no more, is Diſcretion, about thoſe things whoſe continual uſe degenerates into Abuſe.

Now here we have been ſo unhappy as to take wrong Meaſures, not only in keeping a day of Humiliation, as I ſhewed already, but alſo a Thankſgiving-day, ſuch as that of the Birth and Reſtoration of King *Charles* II. the 29th of *May*, for the which we have alſo a ſet day once a Year to hear a Sermon preached, a Collect, an Epiſtle and a Goſpel upon the occaſion, * *O fooliſh Galatians, who hath bewitched you.* This clearly ſhews the Humour of thoſe Times, when ſome People, almoſt diſtracted, kept no Moderation, but went from one Extream into another: After his Death, in King *James*'s days, they thought fit to continue keeping the day, but to put a new Face, and under another Notion; but the thing was the ſame in Subſtance: So the Children of *Iſrael* kept a Feaſt to the Golden Calf, which was proclaimed before, and the * *People ſate down to eat and to drink, and roſe up to play.*

* Gal. 3. 1.

*Exod. 32. 5, 6.

For ſuch a Reſtoration we muſt be very glad, and make God concerned in our Joy; his Houſe muſt be the place, hitherto 'tis well, if we bring no Idol into it, I mean nothing of Man's Merits, Worth and Perfection, no Inventions deviſed of our own Heart, and things which God hath not commanded: We read how after the Rebellion and Death of *Abſalom*, the * *Men of* Judah *ſent unto* David, *Return thou and all thy Servants.* But though he was as good a King as any, I do not find there was any ſet day appointed yearly to be kept in any place of God's Worſhip, by way of Thankſgiving for his Birth or Reſtoration, our Religion now is more Courtly and Flattering; I do not deny, but that upon ſuch an occaſion a moderate Joy may be expreſſed for a while, but to entail

*, 2 Sam. 9. 14.

entail it upon Poſterity, is ſuch a piece of Flattery, Popery and Pageantry, as cannot be warranted by any Laws of God or reaſonable Chriſtians. * Dr. *Abbot* ſaith, That Offerings yearly made for the Dead, and for Birth-days, were firſt brought in by the Heretick *Montanus*, who thereby made gain of them: Now this reacheth our Caſe; for an Anniverſary, or every Year keeping a ſet day for a dead Man, is a kind of Offering made for the Dead; and keeping the 29th of *May* in the ſame manner, is keeping a Birth-day as a Reſtoration-day, for upon this day *Charles* II. was born.

* Defence of *Perkins*, p. 886.

Now let us ſee how great a Cauſe we had to fall into ſo high and exceeding Demonſtration of Joy; Let the Event ſhew, how great a Bleſſing this Reſtoration proved to the Nation. We know ſometimes *God gives Kings in his Anger, and takes them away in his Wrath:* Plague, War and Fire came in with King *Charles*, but all little enough in compariſon of that Flood of Vice and Corruption in the way of Prophaneneſs, Impiety, Debauchery, *&c.* which, being encouraged by Example and Impunity, followed him, and, like a mighty Stream, have ſo over-flow'd the Nation, that, in all likelihood, it will require more Judgments, and many Years to come, to purge the Land of it; 'tis over-ſpread almoſt from the Child in the Cradle, to the Old Man going down to his Grave: But I muſt break off, for it defiles my Thoughts, my Tongue and my Pen, therefore no wonder if this took away our Hearts, for * *Whoredom and Wine take away the Heart,* and our Underſtanding too, which made us grow an effeminate Nation, Contemptible to our Neighbours; and made us caſt away the Honour and Intereſt of the Country, and become Tools of the Ambition and Greatneſs of thoſe, whoſe growing Power we ought to have oppoſed; and which ſince made *Europe* groan and labour to be delivered from that Bondage or Danger we helped

Hoſ. 13. 11.

* Hoſ. 4. 11.

to

to bring it under: We ſlighted the Suits and Offers of many Princes and States, and Addreſſes of Parliaments, who offered their Lives and Fortunes to ſtop the growing Power of *France*, which had her Emiſſaries of both Sexes in our Boſom: By whoſe Councils Parliaments were Adjourned, Prorogued and Diſſolved, whilſt on the other ſide, in our moſt Solemn Aſſemblies, the Fidelity of ſome was Corrupted to Betray their Truſt and Country: In one we have ſeen a Liſt of no leſs than 212 Penſioners, to find Monies to ſatisfie the unſatiable Deſires and Idle Expences of Whores, Pimps, Bawds and Baſtards, whilſt in leſs than two Years time, above 100000 Souls, for Religion ſake, forſook the Kingdom, to go into the Plantations, *Holland* and *Germany*.

Theſe things, and many more which I omit, are known to the whole Nation; only I muſt take notice how the Deſign of ruining Laws, Liberty and Religion was driving on; and whilſt Popery enjoyed Favour and Advantages, 'twas Treaſon to ſay the King was a Papiſt or Popiſhly affected; though during the whole Courſe of his Reign, he appeared, and there are grounds to believe he died ſuch. All theſe things are ſo recent and late, that it were in vain to enlarge upon it; only I ask, Whether one who ſet ſome of the worſt of Men upon the Benches in *Weſtminſter*, took away Charters, cauſed Innocent Blood to be ſhed, under pretence of Juſtice, and had ſome Men *to frame Miſchief by a Law*, &c. was given in Mercy or Anger, I leave to every Sober and Impartial Man to judge; and whether he was taken away in Wrath, I am not ſo poſitive as to determine: Sure I am, after his Death, things were furiouſly carried on, till they were overturned firſt, and then reſtored through God's Mercy. The two Brothers were Papiſts, the one ſecretly, the other openly; yet both were prayed for as *Defenders of the Faith*, and as *our moſt Religious Kings*, who had under-

* Pſal. 94. 20.

undertaken to deſtroy our Religion, and openly lived in Notorious Sins: They who in the Church pronounced ſuch Lyes, have no cauſe to be ſatisfied with themſelves for ſo doing. The Conſideration of this engages me to ſpeak of ſomething which is proper enough for my preſent purpoſe.

Almoſt in every Age it hath been a Trick of State, for the Civil Power to ſtrengthen their Deſigns with putting on the Cloak of Religion; the Generality of the People have a kind of Veneration for thoſe who have the managing of Holy Things: This *Roman* Emperors knew very well, which made them add to their Dignity the Titles, not only of *Conſuls* and *Tribunes*, but alſo of *Pontifex Maximus*, High Prieſt, which Popes conſtantly take with the addition of *Optimus*, moſt Good, one of his Names of Blaſphemy.

Simeon and *Levi* are ſometimes *Brethren* in Iniquity, * *Inſtruments of Cruelty*; the Spiritual and Temporal Swords joyned together, cut very deep: Popes who pretend to both, think themſelves for it the more conſiderable; and thereby heretofore, eſpecially before the Reformation, proved the more dangerous: At firſt they were not in the ſame, but in two different hands; for not to ſpeak of *Conſtantine*'s Donation, which now is out of doors, and was long ago known for a Sham; it began in the days of *Phocas* and *Bonifacius* III. *Phocas* had made away his Maſter, the Emperor *Mauricius*, whilſt he laboured under a Fit of the Gout, and this to make himſelf Emperor: The other was Biſhop of *Rome*, earneſtly deſirous to be univerſal Biſhop, which his Predeceſſor *Gregory* the Great, had ſo much declaimed againſt: *Phocas* ſent to him, "If you will but own "me to be lawful Emperor, I will make you to be "owned univerſal Biſhop within the Empire. Thus they agreed, to the Prejudice of thoſe on both ſides concerned againſt them. * Gen. 49. 5.

At

At firſt the People had Right of chooſing their Miniſters and Church-Officers, *Acts* 6. 2, 3. and the manner was, with * *lifting up of their hands*, as an Approbation of him, or thoſe that were named: Long time after, when Hierarchy was formed, *Deans* and *Chapters* elected their Biſhops, as to this day 'tis continued amongſt Papiſts in moſt parts of *Germany*; but in *France*, after the *Concordat* or Agreement between *Francis* I. and Pope *Leo* X. they deprived of that Right the Clergy of that Kingdom, the King taking upon him the Nomination, and the Pope reſerving for himſelf the Confirmation by his Bulls: That here that was the manner, appears by the remaining ſhadows of it called *Congè d'Elire*; for he muſt be elected who is named by the King. The ſame Mockery (for 'tis no better if true as generally ſaid) is uſed on the part of the elected Biſhop, who being asked *Viſne Epiſcopari*, though he hath been ſueing for it, and made what Intereſt he could to get it, comes with a Lye in his Mouth *Nolo*: Thus Corruption being crept into the Church, and amongſt the Officers thereof, we muſt not wonder to ſee ſo many ill Effects and Conſequences of it: And I deſire no Exceptions be taken againſt what I am about to ſay, for no Man more than I, hath greater Honour for true and worthy Miniſters of the Sanctuary, though none more grieved than I am, at the Abuſe therein committed; it is to my purpoſe, and I am going to make Application of it.

* Acts 14. 23. Χειροτονησαντες.

Our late Courts, in order to carry on theſe ends of enlarging the Royal Authority and Prerogative, went about to get on their ſide as many, eſpecially leading Men, of the * *Clergy* as they could, the moſt ambitious and greedy of Preferment were the fitteſt for their purpoſe, Preach (ſaith the Court to them) Monarchy to be *Jure Divino*; not the Goſpel, but the Extent of Royal Prerogative: Preach *Non-reſiſtance*, *Paſſive Obedience*, the Sinfulneſs

* I call them ſo according to Cuſtom, for elſe 'tis an Uſurpation began amongſt Papiſts, for the word Clergy, or Heritage, belongs to all God's People. 1 *Pet.* 5. 3.

fulneſs of not obeying, or oppoſing, any thing commanded by Supream Powers. Theſe Doctrines began to ring out of the Pulpits, and Obedience to Man, more than to God, was preſſed; a Conformity to the Canons of the Church, more than to the Word of God, becauſe they had the Stamp of Royal Authority: What doth the Court do for this? One hath a good Benefice, another a Place in the Univerſity: One is made a Prebend, Archdeacon, Dean and Biſhop; they that were greedy of ſuch Places, ſeeing this to be the way to Preferment, fell into the ſame Road, and followed the ſteps of thoſe that went before; ſo that for the Generality, to be for Abſolute Monarchy, was, in a Subject, a better Qualification than Learning, Virtue and Piety. To ſuch Miniſters as theſe, I ſay in the words of the Prophet *Malachi*, *And now, O ye Prieſts, this Commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give Glory unto my Name, ſaith the Lord of Hoſts, I will even ſend a Curſe upon you, and I will curſe your Bleſſings: Yea, I have curſed them already, becauſe ye do not lay it to heart.* And ſo the Prophet goes on till Verſe the ninth, which contains theſe words, *Therefore have I alſo made you contemptible and baſe before all the People, according as ye have not kept my ways, but have been partial in the Law.* Mal. 2. 1, 2.

The Court, never to want ſuch Men, went further; They would have Epiſcopacy to be *Jure Divino*, though *Biſhops* be the King's Creatures, they promiſed to maintain the Church as by Law eſtabliſhed, with all Annexes and Dependences, Ruin to all Diſſenters (but Papiſts) which was pretty well put in Execution: No Moderation in the Minds of ſome, no opening the Mouth againſt Ignorant and Scandalous Miniſters, not an hairs breadth of any Ceremony to be diſpenſed with, though to the overthrowing of all Rules of Chriſtian Prudence and Charity: Hence it is, that ſome of Corrupt Principles and Practices,

were in Church advanced to the higheſt Preferments, becauſe Men-pleaſers, though otherwiſe unworthy of it; and ſo they were Miniſters of the Court more than of Chriſt; they were thought to be ſufficiently qualified, if able but to promote that Intereſt; and to be true Sons of the Church, though never ſo much Sons of *Belial*, and Prodigal Sons: But in this, too much like Papiſts, we are pleaſed with ſpecious names more than with things; and are ſo doting upon Accidents and Formalities, that we neglect the Subſtance, and often leave the Body for the Shadow; like thoſe Jews who *truſted in*
Jer. 7. 4. *lying words, ſaying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord.*

One of the chief remote Cauſes of this, is the Inconſiderateneſs of Parents; which except it be removed, we can in reaſon have no great hopes of mending: If they have one Son, they ſometimes intend him for a Way which he is neither fit for, nor inclined to: If they have many, then ſuch an one muſt be a Soldier, the other a Lawyer, and the third a Divine; when it may be he who is intended for the Law, is fitteſt for a Soldier, and the Soldier for Divinity; when they ought to conſult with the Genius and Capacity of all, and obſerve that which is more proper for every one: As for thoſe who are appointed for the Study of Divinity, there muſt be a farther regard than meerly to put them in a way of getting their Livelihood, as if they were put to a Trade: Such Thoughts do often paſs from Parents into the Minds of young Men, who do not examine themſelves, whether or not they have an inward Call, a Diſpoſition and Inclination of Soul to that high Truſt: Whether they can in ſome degree anſwer the Duty of the Place, take care of
*Ezek. 33. 6, 8. Souls which they are to give God an account of. * *Whoſe Blood, if loſt for want of warning, ſhall be required at their*
2 Cor. 4. 1, 2. *hands. They are Stewards of the Miniſtry of God, who ought*

ought to be found faithful; they muſt prepare, ſome time * *to be made a Spectacle unto the World, and to Angels, and to Men, and as it were appointed to Death.* They are † *God's Ambaſſadors*, and conſequently ought to be true to his Honour and Intereſt, and punctually to follow their Commiſſion: And ſaith the ſame Apoſtle, * *Who is ſufficient for theſe things*: Hence for want of a due Conſideration, come our ‖ *Idol-Shepherd* and † *Dumb Dogs*, as the Scripture calls them, *Yea, greedy Dogs which can never have enough.*

* Verſe 9.
† Eph. 6. 20.
* 2 Cor. 2. 16.
‖ Zech. 11. 17.
† Iſa 56. 10, 11.

Though to ſome this Diſcourſe may prove like a Digreſſion, yet 'tis not really ſo, but to the purpoſe, for it leads us to one of the Springs whence does ariſe the Diſorders we ſpeak againſt: If I allow a thing which 'tis my duty, and in my power, in ſome degree to oppoſe, I thereby become guilty of, and acceſſary to the Guilt that comes from it: Our great Clergy-men ought at that time, humbly to have addreſſed againſt appointing days on ſuch occaſions; and not promoted it, and penned Rubricks as they did; they wanted Zeal for the Honour of God. When King *Uzziah* would have come and ſacrificed, *the Prieſts withſtood him.* So *Ambroſius* in *Milan* did ſhut the Church-doors upon *Theodoſius.* I am very far to have ſuch Examples made Preſidents, yet on ſuch occaſions the leaſt that could be expected from Men of that Character, was to lie ſtill and not to act, if *Eraſtianiſm* and Intereſt had not been their Fundamental Rule.

2 Chron. 26. 18

How ill ſoever it was, things were done, and 'tis not theſe words, *Our Will and Pleaſure is*, to have the Rubrick for the Thirtieth of *January* and Twenty ninth of *May.* uſed, *&c. C. R.* which alone may ſtamp an Authority; as to the Lawfulneſs of the ſame, in relation to Civil things, I ſhall not take upon me to determine, though I

thank God 'tis not here an uſual ſtile to ſay, *Such is Our Pleaſure*: But it doth altogether loſe its ſtrength when it comes to the Worſhip of God: And I ſay this for a Rule, That if all the Men in the World were all together, under what Notion ſoever, neither their Authority nor their Wit would make that be Good and Lawful, which is Bad and Unlawful; though I know the difference how ſome things are ſuch in their Nature, and others ſo by Accident.

However that which was done, we cannot hinder from being done; there is no remedy for that which is paſt, only for the future let it be prevented: That which is due to God, muſt not be made over to the Creature. I hope unbiaſſed Men, out of what hath been ſaid, will be convinced of the Unreaſonableneſs and Unlawfulneſs of keeping ſuch days in ſuch a manner, and upon ſuch an account: During the two laſt Reigns both Kings were concerned, ſo it was not to be expected they would have been induced to diſcontinue the Obſervation thereof: But now they are gone, and 'tis to be wiſhed they have not left behind them ſo much of that Spirit that poſſeſſed them, as to make People Obſtinate in retaining that Superſtitious Cuſtom. The late Happy Revolution, will, 'tis hoped, make, in time, a Change in this, ſo as to have it laid aſide, there being now no Awe nor Temptation to induce Men to perſiſt in it, but only Ignorance, Blindneſs and Superſtition.

It cannot be found in the Old or New Teſtament, that ever any Anniverſary, Holiday, Faſting or Feaſting, was Inſtituted on the behalf of any Man dead or alive, though God made uſe of ſeveral to work great Deliverances, or to ſuffer and be Martyrs for his Truth. No ſet days for *Moſes*, *Joſhua*, *Sampſon*, though great Deliverers; nor for the Death of *Iſaiah*, *Zechariah*, and ſo many other Prophets and Apoſtles put to death:

Holidays

Holidays belong to God alone, him alone they ought to regard, without any Squint-eye towards the Creature; the Lord is a Jealous God, who will not have in his Houſe, mixed with his Worſhip, any thing that ſeems to look towards Man; the Practiſe of the contrary is a Branch of Heatheniſh and Popiſh Superſtition, if not Idolatry: Few words more I ſhall add to ſhew the Sinfulneſs of this, and then proceed in General to lay open the Unlawfulneſs of all ſuch Formalities, out of Scripture, Reaſon and Authority.

But before I proceed further, I muſt make a ſhort ſtop to ſay ſomething to vindicate what in few lines before I aſſerted; and in anſwer to ſomething that is ſaid to juſtifie the Practiſe of the Thirtieth of *January*: I ſay nothing can be found in the Word of God to ground this upon. Firſt of all they muſt own, there is nothing to countenance it in the New Teſtament, or elſe they would let us hear of it: As to the Old, they would endeavour to draw it out of three ſeveral caſes; the firſt is, that of *Saul*, the ſecond of *Joſiah*, and the third of *Gedaliah*. *Newman* in his Sermon, P. 4, 5, 6.

As to the firſt, it ſeems they lay a great ſtreſs upon it; for two of them, and may be more, for what I know, on the laſt Thirtieth of *January*, took their Text out of it: The caſe is thus, In the Battel in Mount *Gilboa*, between *Iſrael* and the *Philiſtines*, *Saul* and his three Sons were killed; his Sons by the *Philiſtines*, and he killed himſelf with his own Sword. The News of this Overthrow being brought to *David* by an *Amalakite*, who thought to bring *David* acceptable News of the Death of his Mortal Enemy, in hopes of a Reward, told him a Lye, How at his deſire he had killed him: Whereupon *David* commanded him to be put to Death, which was effected; and then made a Lamentation which was well and ſuitable with the preſent Occaſion, the loſs of a Battle, whereof the King's death was one of the bad Concomitants: Dr. *Burch* and Mr. *Newman*. 1 Sam. 31. 2, 3, 4. and 2 Sam. 1.

comitants: If the young *Amalekite* had killed him, he had done that which *Saul*'s Armour-bearer would not, and therefore deſerved to die for killing the King: The young Man's Act we condemn; but what is that to the purpoſe? We do commend the Mourning upon the Sad Accident at that time; but was an Anniverſary appointed, entailed upon Poſterity, upon a ſet day every Year to meet in the place of Worſhip to mourn for it? No ſuch thing. *David* made at that time a Lamentation for the publick Loſs, and for his own in particular; for it was not only over *Saul*, but alſo over *Jonathan* his dear Friend,
2 Sam. 1. 17, 26. *I am diſtreſſed for thee, my Brother* Jonathan, whom he tenderly loved.

But 'tis pulled over head and ears, to ſay *David* appointed a Lamentation, or a *Mournful Ditty* as he calls it, to be Sung by the Children of *Judah* in ſucceeding Ages. Indeed 'tis ſaid in the eighteenth Verſe of the ſame Chapter, That he *bade them teach the Children of* Judah *the uſe of the Bow*, and not to ſing a Lamentation: Herein lies a want of Sincerity, and ſomething of a Deſign to impoſe upon Hearers and Readers. Now I conceive the Parallel between *Saul* and *Charles* the Firſt, lies in being anointed, which we know was a Ceremony uſed under the Law, to have Kings, Prophets and Prieſts anointed; which all related to Jeſus Chriſt, for thoſe three Offices he was to exerciſe; and that anointing ſignified the Oil of Gladneſs wherewith he was to be anointed above all his Fellows, meaning the Graces of the Spirit of God repreſented by the Anointing. Though the name of Anointed is given to thoſe that were no Kings, no Prieſts nor Prophets, as afterwards explained, as *Abraham*, *Iſaac*, *Iſrael*, and Family; *Touch not mine anointed*, Pſalm 105. 10. for there the Prophet ſpeaks of them, not of Kings.

And under the Goſpel the Holy Ghoſt is called the *Unction*, the *Anointing which God's People have received*, and *which abideth in us*, and *teaches us all things:* In conſequence of this, the Lord Jeſus, who, according to his Promiſe, hath ſent the * *Comforter*, the *Spirit of Truth*, is ſaid under the name of a Lamb, to † *have made us unto our God, Kings and Prieſts.* So then all that have the Holy Spirit of Chriſt, are the Anointed of the Lord: The God of Truth hath ſaid ſo, and Men muſt not take upon themſelves to teach him how to ſpeak. Why do poor ſilly Men go about, as much as in them lie, to deprive God's People of what he hath beſtowed upon them? And if all true Believers be made Kings and Prieſts, Why ſhould Man reſtrain it to an Order of Man, and put aſunder that which God hath joyned together? Yet this I muſt ſay to thoſe who ſo exceedingly are Admirers of King *Charles* the Firſt, that by what they do, I have really a better Opinion of him, than they have themſelves; for I hope he was a better Man than *Saul*; therefore the Compariſon they make between them, is not very Judicious, nor favourable to their King; for the Parallel muſt run upon the Perſons as well as the Office; they both were Kings and anointed, but *Saul* was not only choſen, but alſo *rejected of God from being King*; who cared for Honour from Men, more than Favour from God; when he ſaid to *Samuel*, *Honour me now, I pray thee, before the Elders of my People, and before* Iſrael. In a word, *Saul* is in Scripture branded for a breaker of the Covenant between *Joſhua* and the *Gibeonites*, and he cruelly ſlew ſome of them, for which God ſent a Famine three Years together; and being inquired, ſaid, It was *for* Saul *and his bloody Houſe.* He was a wicked Man, guilty, as *Samuel* upbraids him, of Diſobedience, Rebellion, Witchcraft, Stubbornneſs, Iniquity and Idolatry, * a Self-murtherer, and who *died for his Tranſgreſſion*;

1 John 2. 20, 27.

* John 16. 7, 13.

† Rev. 5. 10.

1 Sam. 15. 22, 23, 26.

Verſe 30.

Joſh. 9. 15, 16.

2 Sam. 21. 1.

* 1 Chron. 10. one 4, 13.

|| 1 Sam. 16. 1. one whom God would not have || *Samuel* to *mourn for* when alive; and when, as much as Man knew, there might be hope of God's Mercy and Pardon to him. How likely is it then, that God would have approved, after his Death, that *David* had appointed a Lamentation to be Sung by the Children of *Judah* in ſucceeding Ages. Hence it appears, how ſometimes Compariſons and Parallels do not anſwer the end for which they be made uſe of; but on the contrary, like one who blowing his Noſe, preſſes it ſo much, as to ſqueeze Blood out of it: Such Compariſons ought diſcreetly and warily to be uſed, or elſe they will confute that which thereby was intended to be proved: Thus the Candle being turned upſide down, that which made it burn will put it out.

2 Chron. 35. 24, 25. The ſecond Preſident is that of *Joſiah*, after whoſe Death all *Judah* and *Jeruſalem* mourned for him; *Jeremiah* lamented for him; all the Singing-men and Singing-women ſpeak of *Joſiah* in their Lamentations to this day. All this very true and well, but not to their purpoſe, except they can make it out, that there was a certain ſet-day every Year, upon which on the occaſion of this Death People went into the Temple to renew the Memory of, and mourn for it, had a Service appointed for the ſame end, which I think none will ſay or affirm: This Compariſon is much better between *Charles* and *Joſiah*, than between him and *Saul*, and would be more to the purpoſe, if it might well be faſtened. When we conſider what manner of Man *Joſiah* was, what a Reformer, what an Enemy to Idolatry and Superſtition, who put away all the Abominations that were ſpied in the Land of *Judah*, purged the Worſhip of God of all Abuſes; of whom the Spirit of God bears this witneſs, *And like unto him was there no King before him, that turned to the Lord with all his Heart, and with all his Soul, and with all his Might, according to the Law of* Moſes: *neither after him aroſe any like*

2 Kings 23. to verſe 25.

Verſe 25.

like him. A Prince, whoſe Birth, by his name, God by ‖ a Prophet foretold ſo many years before it happened; the Death of ſuch a Prince as this could never enough be lamented, yet without Superſtition: This was in Man's Eye an irrepairable Loſs, and I dare ſay this Nation hath ſome cauſe, upon occaſion, to remember the Death of the young Prince, our Reformer, *Edward* the Sixth, with Grief and Sorrow (though *Heylin* was of another mind) the Death of ſo Pious a Prince, not without Suſpicion of Poiſon, was a great loſs to Religion and the Nation; but yet ſuch ſet days as the Thirtieth of *January*, and Circumſtances, muſt be avoided; ſuch a Memory may to this day be well continued by lawful Means, as his very Funeral Sermons, Epitaphs, and ſuch things remaining as were publiſhed in or about that time; as *Jeremiah*'s Lamentation upon that Subject might be read and ſung in after-Ages: The Memory of good Princes, and other pious Men, ought to be precious and dear to Poſterity; but we muſt not beſtow any thing of Religious Relation upon them, but ſtrictly avoid every appearance of it. *Saul*'s Death was a Judgment upon him, but *Joſiah*'s Death was a Mercy to him. *Becauſe thine heart was tender, I will gather thee to thy Fathers, and to thy Grave in Peace, neither ſhall thine eyes ſee all the Evil that I will bring upon this place, and upon the Inhabitants of the ſame.* Now Things and Perſons being compared in the Reigns of *Joſiah* and *Charles*, to ſay no more, we ſhall find a vaſt Difference.

‖ 1 Kings 13. 2.

2 Chron. 34. 27, 28.

The third caſe is that of *Gedaliah*, whom, after the taking of *Jeruſalem*, the King of *Babylon* made a Governour of the Cities of *Judah*, which was treacherouſly killed by *Iſhmael* the Son of *Nethaniah*: This indeed was a ſad Blow to the People that was left in the Land; but in the two quoted places in the Margin, nor in

2 Kings 25. 25. and Jer. 41. 2.

the Book of *Chronicles*, nothing is ſaid of any publick mourning of the People for it; yet ſome would, if poſſible, upon the Opinion of the moſt Judicious Interpreters, as he calls them, ſcrew ſomething out of *Zech.* 7. 5. as if their Mourning there was an Ordinance, for that laſted till the time of their return from their Captivity; but 'tis eaſie to find the true cauſe of it, namely, a poſitive order from God, *On the tenth day of this ſeventh month, there ſhall be a day of Atonement, it ſhall be an holy Convocation unto you, and ye ſhall afflict your Souls*, &c. *And whatſoever Soul it be that ſhall not be afflicted in that ſame day, he ſhall be cut off from amongſt his People.* This is the true cauſe of the Mourning in the Seventh Month, and 'twere in vain to fancy any other.

Levit. 23. 27, 29.

A very good Uſe may, by preſent and future Ages, be made of ſuch ſad Effects of God's Providence; as to warn us of our Mortality, of the Uncertainty of Life, of the Vanity of Honours, and to prepare us for Death; to ſhew how our Life is in the Hand of God, which he diſpoſeth of how and when he pleaſes: It is good always to be Thankful to God for Mercies, always to be humbled, and to Mourn for Sins; for as we do conſtantly Sin, ſo we muſt conſtantly repent; what doth befall others, as well as what happeneth to us, ought to work upon us: And ſo we have cauſe enough to keep days of Humiliation both in Publick and Private; and this is to make a right uſe of ſuch Occaſions, and not to flatter, and chuſe God's Houſe to make Panegyricks of Dead Men, over and over every Year, in ſuch a Strain as Papiſts do for their Pretended Saints and Dead Men. After this way Mr. *Newman* in his Sermon, Page 17, 18, 19, *&c.* maketh King *Charles* a great Poet, nay a Laureat one, a great Orator: He ſaith, He was Maſter of a Sublime Grandure, of Language; and in Points

Points of Controverſie; and in Caſes of Conſcience, ſo great a Divine, as he might have challenged the Theological Chair, upon the account of meer Worth. If he had but attributed ſome Miracles, then we might have ſaid, as *Jeſuits* uſe to ſpeak of their *Ignatius*, *Franciſcans* of their *Francis*, and *Dominicans* of their *Dominick*, upon their days. And all this he affirms upon hear-ſay, and by relation; if this be not Flattery, 'tis too much like it; this is a ſtudied Diſcourſe, to make a ſhew of his Parts, to flatter the Dead, deceive the Living, but edifie none.

To ſay the ſetting apart ſuch days, is not intended, as if thereby they were made Holier than others, but only to appoint them to an Holier Uſe, is not enough to excuſe the thing; we all know 'tis not in the power of Man, in that kind, to make one day better than another, that's the Work of God alone; and of all the days of the Week, the Seventh, his Sabbath-day, * *he ſanctified it, bleſſed and hallowed it.* Nay, the other Feaſts which were but Typical, and for a time, which we read of in the Book of * *Leviticus*, were of God's own ſpecial Appointment: So that to Inſtitute ſuch days, is an Act of Religion: And though we agree, that the Church may make Rules for Order-ſake, as to Circumſtances; yet under the Goſpel, no Man may, upon Humane Account, Inſtitute days, wherein is a Ceſſation of Work, God having commanded *Six days to labour and do our work.* Thus there would be no end, one day this Year, another or more the next, as we ſee it in the Church of *Rome*, where every new Saint hath a day allowed him every Year: By the ſame reaſon it is done for one, it may be done for an hundred.

* Gen. 2. 3. and Exod. 20. 11.

* Chap. 23.

All Orthodox Divines do agree, That in the Firſt and Second Commandment, not only Idolatry, but alſo Superſtition are forbidden; whereby the Fixedneſs of the Minds of Men, which ought to be upon God, is toſſed and diſtracted, here and there, upon different Objects; Prayers of Mourning, Repentance or Thankſgiving, muſt be directed to God, for they are part of his Worſhip, without any Collateral regard to the Merits or Sufferings of any Man Dead or Alive. And here by the by, I muſt take notice of a Clauſe, which ſome of our Miniſters uſe in their Prayers, *to thank God for his Servants deceaſed*, which in my opinion is very Improper, for thoſe who own we ought not to pray to or for the Dead, the Goſpel and God's other Mercies is, What we ought to thank God for: And though a Miniſter may make mention of thoſe Faithful Servants of his, remembred in his Word, and exhort us to follow their Example, and Divine Rules they were acted by, the Faith of *Abraham*, the Patience of *Job*, the Repentance of *Peter*, yet the Caſe is different, when he is in Prayer; for then he is the Mouth of the People to God; in that Condition of Supplicants, no Humane Rule or Example is to be mentioned to God, eſpecially now when ſo groſs an Abuſe about it, is committed by Papiſts, whereof we ought to avoid the very Appearance.

The Dangers of bringing ſuch things into the Church is very great, though at firſt not perceptible; ſometimes great Evils had but ſmall beginnings; the Devil is ſo ſubtile and cunning, that he engages Men but by degrees; and naturally there is in Men a Propenſity to Idolatry and Superſtition, which he improves too much to our Ruin; wherefore it concerns us the more to ſtand upon our guards; for if a thing be good in its Nature, he can turn it to evil; as in the caſe of the Braſen

Braſen Serpent, which by God's Command was * erected in the Wilderneſs, and attended with miraculous Effects on thoſe who looked upon it: Yet the Devil turned the Hearts of the People to commit Idolatry about it, much more will he turn to Evil that which is Indifferent, and ſometimes Evil, by reaſon of ſome Circumſtances, which is the leaſt that muſt be granted in the Caſe of the Thirtieth of *January*: To keep a ſet day once every Year in remembrance of the Acting or Sufferings of a dead Man, is a Cuſtom derived from Heathens, followed by Papiſts, for whom we muſt not do as *Peter* did for the Jews, when with his Compliance and Diſſimulation, he confirmed them in that Error and Obſtinacy; and for this reaſon chiefly, St. *Paul* * *withſtood him to the face*: Now the keeping of ſuch a day, cannot be denied to be an Honour to the Man in whoſe remembrance it is kept; and this Honour being rendred in the Church, with reading a Service on the occaſion, makes it a kind of Religious Worſhip, which is to be rendred to God alone, and to no Creature whatſoever: What we ſay againſt Popiſh Feaſts, may in part be ſaid againſt this; we condemn them, becauſe they are upon ſet and certain Times always the ſame, which is only to be upon extraordinary Cauſes and Occaſions: Sure I am, omitting ſuch keeping of days can do no harm; but thorough ſome Accident or Circumſtance, the obſerving the ſame may happen to do hurt: Now is it not beſt to take the ſureſt? And 'tis Chriſtian Prudence to avoid all unneceſſary Dangers: And I think this is to ſpeak of the thing as favourably as may be.

* Numb. 21. 9.

2 Kings 18. 4.

* Gal. 2. 11.

Under the Law, one who had touched a Dead Body, was unclean; and before he had been Purified, might not come to the Tabernacle of the Lord, for thus he would have defiled it; and that Soul that did ſo *was to be cut off*: God thereby

Numb. 19. 11, 12, 13, &c.

thereby ſignifying, how Holineſs and Purity required in thoſe that come into his Houſe, doth partly conſiſt in being free from the Stains and Corruption of our dead and ſtinking Nature: God is the Living God, the God of the Living; the Quick, and not the Dead, he will have to come near him; Quickneſs he loves, but Deadneſs he abhorreth: He hath forbidden to bring him the Lame and the Blind, much more the Dead: Nay, he will not endure a mixture in things of a much leſs Concernment than is his Service: Thus he ſaith,

Lev. 19. 19. *Thou ſhalt not let thy Cattel gender with a diverſe kind: Thou ſhalt not ſow thy Field with a mingled Seed: neither ſhall a garment mingled of linen and woollen come upon thee.* Much more is the Lord againſt mingling and trimming Dead with Quick in his Worſhip: When Chriſtians come to Church, they muſt not touch, meddle or defile themſelves, their Thoughts or Hearts with any dead Corps, for God doth abhor it: This with *Nadab*

Levit. 10. 1,2. and *Abihu*, is to bring in a ſtrange Fire; and as their

Exod. 33. 7. Sin is well known, ſo is their Puniſhment: *The Tabernacle was without the Camp, afar off from the Camp.* So when we go to the Houſe of God, we muſt leave the World behind us, let the Dead bury their Dead, wean our Thoughts from the Creature, and diſingage our Souls from thinking upon it; we go to ſerve God alone, and him alone we ought to look upon, mention and remember.

It is ill done to bring ſuch things into the Church, to mix them with God's Worſhip, and ſo make them part of it: 'Tis ill done to alter the Nature of things Indifferent, to preſs them as Neceſſary, and to deprive Believers of their Chriſtian Liberty: No other Worſhip

Exod. 23. 13. is lawful, but that whereof God is the Author. *In all the things I have ſaid unto you, be circumſpect; ſee thou*

Heb. 8. 5. *make every thing*, ſaid God to *Moſes*, *according to the Pattern*

Pattern ſhewed thee on the Mount; which was effected, no Addition, no Diminution, no Alteration, under any Pretence whatſoever, not ſo much as a Pin, or the leaſt thing in the Tabernacle, but what was of God's ſpecial Appointment; for none but God himſelf, except it be revealed in his Word, knows what is acceptable to him: None but God can give the Worſhip, the Virtue, whereby it becomes effectual and profitable to us: We do not read that God ever gave any one Power, wholly, or in part, to Inſtitute a Worſhip according to his Mind and Fancy: On the contrary, he doth Fulminate againſt *Will-worſhip*; under the Goſpel 'tis allowed leſs than ever, for the Goſpel is not a Ceremonial Law: Some, to excuſe their Additions, uſe an Idle Diſtinction of *Corrupting* and *Preſerving*, the laſt, ſay they, is not forbidden, only the firſt: But every Addition, as well as Detraction, is expreſly oppoſed to the Obſervation of God's Precepts, as a Corruption of them. Of the like Nature is that Evaſion of theirs, when they ſay, An Addition of Eſſentials, but not of Accidentals, is forbidden. But though there be ſome Accidents and Circumſtances belonging to the Worſhip, as Times, Places, Perſons, yet no Worſhip may be called Accidental, becauſe it hath in it ſelf the very Eſſence of Worſhip. Then as the leaſt Commandments of God are Religiouſly to be obſerved, * *to a very jot or tittle*; ſo by the ſame reaſon the leaſt Additions ought to be rejected. Furthermore, *Moſes*, with the ſame Caution of not adding to or taking from, ſealed thoſe Laws relating to the Place and Manner of Worſhip, of abſtaining from Blood, and the like, which belonged to the accidental Service (if we may ſo call it) which was to laſt but for a time: And the Obſervation of this, is, for a ſpecial Reaſon, called Obedience; becauſe we do thereby that which ſeems right in God's Sight, though ſome other things

Exod. 39. 43. and Chap. 40. 16, 19, 21, 23, 25, 27, 29, 32.

*Matt. 5. 18, 19.

Deut. 12. 25, 28

things may ſeem to be more right in our Eyes: To
Matt. 15. 9. and Col. 2. 23. this Lawful Worſhip is oppoſed the Unlawful and Voluntary one, otherwiſe called *Will-worſhip*, which is of a Man's Invention or Tradition: The Sin committed in this Will-worſhip, is commonly called *Superſtition*, when we render God an unlawful Service; for in caſe of Superſtition, God is always the Object, but the Worſhip is unlawful. Thus Superſtition is an Exceſs in Religion, not in order to the formal Virtue of Religion; for thus no Man can be too Religious, but in order to the outward Acts and Means of Religion. Thus in relation to the Worſhip of God, we ought not to mind Humane Traditions, but only the Word of God, wherein the Lord hath preſcribed us Rules to know and Worſhip him.

What we ſaid before about the Tabernacle, may now be obſerved concerning the Altar; God takes care to declare how he would have it to be; either
Exod. 20. 24, 25. *of Earth, or of Stone, but not out of hewen Stone*; the reaſon is given, *for if thou lift up thy tool upon it, thou haſt polluted it.* Man's Wits and Inventions do defile the Worſhip of God, he will admit of no ſuch things as Humane Workmanſhip; wherefore he forbids it a ſecond time, when he ſaith, Thou ſhalt build unto the Lord thy
Deut. 27. 5, 6. God an Altar of Stones, of *whole Stones*; as 'tis expreſſed in the next Verſe, *Thou ſhalt not lift up any Iron tool upon them.* Indeed we muſt take notice of the extraordinary care God had to regulate even to the leaſt Ceremonies, that in the Acts of Religion nothing might be left undetermined, and nothing wanting to take away all Pretences of Men for medling in it. As to the Worſhip of God, Men ſin in the Object and Manner of it: The Firſt Commandment is the Rule for the
1 Kings 16. 32. one, and the Second for the other: *Ahab* ſinned againſt
1 Kings 12. 28, 29. the Firſt, he worſhipped Falſe Gods: *Jeroboam* worſhipped

ſhipped the true God, but in a falſe manner; for which, both their Names became abominable: Evil Kings that came after them, were branded for walking after the ſins of *Ahab*, or after the ſins of *Jeroboam*, as odious for Worſhiping in a falſe way, as *Ahab* for ſerving falſe Gods, hear what Scripture ſaith of him, for altering the Circumſtances of Place and Time, *Bethel* and *Dan*, he remembred ſtill the deliverance out of *Egypt*, *Behold thy God that brought thee out of the Land of* Egypt: But he changed the time, *the Firſt day of the Eighth Month, even in the Month which he had deviſed of his own Heart:* Mark how hainouſly God takes that Change; ſurely this ſhould be awakening to all that bring into the Worſhip, *the Devices of their own Heart.* 1 Kings 12.32, 33.

Eccleſiaſtical Laws and Ordinances ought to aim at Edification, and to a profitable Declaration and Uſe of the main revealed in Scripture; the Yoke and Burthen of too numerous Conſtitutions muſt be avoided in the Church, likewiſe the Tyranny in ſtrictly preſſing the Obſervation thereof as things neceſſary, and the obſtinate Continuation of thoſe Injunctions, which Time and Experience made appear unprofitable or hurtful; 'tis unjuſt for ſuch Ceremonies to make Chriſtian Liberty to ſuffer any prejudice, though they had been inſtituted upon good grounds, and have been of good uſe; yet having by Papiſts been abuſed to Superſtition, they ought to be aboliſhed. This is the Senſe of true Chriſtians, who are acted by a Spirit of Meekneſs and Charity; but unhappily, ſome Men are ſo fond of preſerving their Legiſlative Authority, that they would prefer the loſs of 100000 Souls, to the Abrogation of an old Superſtition. This is properly the Spirit whereby the Church of *Rome* is acted; and 'tis to be wiſhed, there was not ſo much of it amongſt us: Indeed, the Will of God ought to be the Rule of every Mans Will; for 'tis the Ground

and Spring of all Reaſon and Juſtice. But 'tis very unreaſonable for any Man or Men, eſpecially in things relating to Conſcience, to lay down his own, or their own Will, which is ſo fallible, to be a Rule for the Will of other Men; and as it were, to force it upon others; becauſe a Man differs from me, I muſt make him ſay as I ſay, and do as I do, or elſe Cut his Throat; as well as if I ſhould fall out with one, becauſe his Shape, Stature and Features are not altogether like mine: We know in the Primitive Church, they ſometimes had different Rites and Ceremonies; for which, no Violence or Compulſion was offer'd by one to another; the Church muſt not force or impoſe a Neceſſity; the Officers of it in indifferent things have no ſuch right; but to guide and direct

1 Pet. 5. 2. — *not by conſtraint, but willingly*, ſaith *Peter* in another ſenſe.

As about indifferent things there is danger of Superſtition, ſo a liberty to do, or not to do, ought to be allowed; or elſe that Liberty is taken away when the Obſervation is impoſed by any humane Power: This obliges the Body, and the Body goes not alone; ſo the Mind not being content with what the Body goes about, Conſcience is not at reſt. Hence ariſe Scruples, which become endleſs; ſuch are *eating ſome kind of Meats*,

Coloſ. 2. 16. *keeping of an Holiday*; which is our firſt queſtion, *uſing*

Rom. 14. 6. *in the Church ſome ſorts of Habits:* He that regards a day, doth, or ought to keep it to the Lord. Yet in things indifferent, we muſt have *regard to our Brethren*; and have

1 Cor. 10. 24. Rom. 14. 13, 23 a Care *that no Man put a ſtumbling block, or occaſion to fall in his Brothers way:* If this had been well thought upon, ſo many ſtumbling-blocks and ſnares in Indifferent Things had not been laid in the way of others, the more becauſe the Apoſtle ſaith in the ſame Chapter, and laſt Verſe, *Whatſoever is not of Faith is Sin*; if any one doth ſuch things, and is not fully perſuaded, than he doubts,

ſo

ſo he is damn'd. Theſe very things are of a greater Conſequence than ſome imagine; for when once the Conſcience is fallen into the Snare, ſhe enters into a Labyrinth, whence the coming out is very difficult, as I could inſtance in ſome things; new doubts, ſcruples and difficulties at the Heels one of another: Upon Trifles, ſometimes great debates ariſe, Whether or not God will have us to uſe this or that? the Conſcience becomes uneaſie under the Yoke, and growing reſtleſs, it runs ſometimes into Confuſion or Deſpair; ſo that in few words, this is without neceſſity, and out of wilfulneſs and uncharitableneſs, to lay the ſtumbling-block before weak and tender Conſciences: God ſometimes ſuffering the Devil with his ſuggeſtions to ſtep in, and their Natural Corruptions to work; our Saviour pronounceth a *Wo* to thoſe who do ſo. This may be ſaid of Ceremonies in general; for if St. *Peter* calls thoſe which had been inſtituted by Gods own Command and Appointment, *a Yoke which neither our Fathers nor we were able to bear; and that impoſing it upon the Neck of the Diſciples was tempting of God*, in a time when the Chriſtian Church was but newly Born; and that the Jews thereto uſed, were to be Converted: It ſeems, it had raiſed difficulties to their Converſion, and not been proper to change all at once, but by degrees, what ſhall we ſay now who live ſo long after, under the Goſpel, a Covenant of Liberty, after the Light of it hath ſo clearly ſhined, and we have declared againſt, and left off ſeveral of them, to ſee any Ceremonies impoſed upon us, though never ſo few; for that is impoſed, which is enjoyned by Civil or Eccleſiaſtical Laws, under Penalties; which yet we all agree, do not *per ſe*, and in their Nature bind Conſcience: Hereby many Pious and Learned Men are kept out, and the Church deprived of their Labours, the Hearts and Prayers of God's People divided, and in the bottom, upon

Luke 17. 1.

Acts 15. 10.

no other ground than *ſic Volo ſic Jubeo*, ſuch is our pleaſure: At firſt God winked at ſuch things, but now thoſe
2 Cor. 5. 17. *old things* are, or ought *to be done away.*

Amongſt the Reaſons we have in Print before the Common Prayer Book about Ceremonies, why ſome are aboliſhed, and others not? this is given for one, the *Goſpel of Chriſt is not a Ceremonial Law.* What is ſaid there of many, we here ſay of any; ſo that as 'tis confeſſed, there ought not to be many, we ſay, there ought not to be any; we know ſome of our firſt Reformers were againſt them; and if thoſe that were for them had known the ill Conſequences of Impoſing thoſe Ceremonies, they had not wanted Charity or Moderation, as too many have of late; the Diſpute is not about the Number, but about the Nature of them, even as we ſee in our Civil Government: Is it not true, that one who would go about to raiſe a Penny without Act of Parliament, is as much a breaker of the Law, as if he went about to raiſe a Pound? So is he guilty of encroaching upon Chriſtian Liberty, who impoſes one Ceremony, as if he impoſed an hundred; for as he may not impoſe many, ſo he may not impoſe any: And ſuppoſe the things impoſed were lawful, (which is not granted) yet every Chriſtian muſt have reſpect, whether the things he uſeth or doth, be profitable, and will do him good; as well as to that, whether or not it be lawful? Though *Paul* had Circumciſed *Timothy*, yet ſeeing an abuſe crept in, he would not Circumciſe *Titus*, and giveth a good rea-
Gal. 2. 4. ſon for it, *Becauſe of falſe Brethren unawares brought in to ſpie out our Liberty which we have in Chriſt Jeſus, that they might bring us into Bondage.* So that this very Ceremony and Sacrament of the Law Circumciſion he look'd upon as a Bondage.

Stand

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the Yoke of Bondage. This by way of Consequence he infers out of what he said in the foregoing Chapter, which is expressed by the Word *therefore*; this he strengthens with a Reason in the 13th Verse; *for Brethren ye have been called unto liberty, only use not liberty for an occasion to the Flesh*; for a Cloak to Licentiousness. Our Christian Liberty we are to defend against those who lay Snares for it; so we must not part with it, especially when doing it confirms People in their Superstition and Error: Men in Authority may not Command but what is good, nor forbid but that which is Evil; and what is indifferent may not absolutely, and for ever be commanded or forbidden, only as much it draws towards Good or Evil. Gal. 5. 1, 13.

Among the several places of Scripture wherein St. *Paul* gives a Caution about our Christian Liberty, not to be imposed upon by others, none is more conspicuous than the Epistle to the *Colossians*, he warneth us to take heed *lest* any Man *spoil us through Philosophy and vain deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ:* What these vain Deceits, Traditions of Men, Rudiments of the World, are, he saith, Verse 16. *Meat or Drink, respect of an Holiday, or of the New Moon in a voluntary Humility, Worshipping of Angels*, &c. Wherefore, *if we be dead with Christ* (as we are) *from the Rudiments of the World, why though living in the World, are ye subject to Ordinances, touch not, handle not, taste not; which are all to perish with the using, after the Doctrines of Men*, &c. After this clear Truth, 'tis to be admired how the following expressions can drop from any Mans Pen. *No Ceremony, no Religion.* It must be a meer shadow of Religion, whereof Ceremonies are Soul and Life, and the Quintescence of it. This is an Coloss. 2. 8, 16, 18, 20, 21, 22, 23. *Sine Ceremoniis, actum est de Religione.*

Acci-

Accident not a Subſtance, a Name not a Power of Religion: Would to God there were not ſo many amongſt us of that Religion, who ought to know better; then we could hope things would go better than they do.

Was there not Superſtition from the beginning of Chriſtian Religion? Would not ſome have had the Ceremonies of *Moſes* Law, concerning Meats, keeping of days, *&c.* even of Circumciſion, to be continued, as appeareth *Acts* 15. St. *Paul* was taken up about rectifying thoſe Abuſes, as we ſee in his Epiſtle to the *Galatians*, *Coloſſians*, and elſewhere. Thoſe that are for our Ceremonies, do or muſt own, how they who were for keeping up the Popiſh Ceremonies remaining among us were in the wrong: To ſay, becauſe Ceremonies are ſetled by Law, they may not be removed or altered, is to afford Papiſts an Argument to hinder a Reformation amongſt them. And by the ſame reaſon they might have ſtop'd the Work of Reformation when it began: The Authority God hath given the Church, is not for Deſtruction but for Edification, 'tis abuſed when otherwiſe. St. *Paul* had as much Authority as our Eccleſiaſtical Law-givers, he ſaith, *For though I ſhould boaſt ſomewhat more of our Authority, which the Lord hath given us for Edification, and not for your Deſtruction, I ſhould not be aſhamed.* And he plainly declareth, *Nor for that we have Dominion over your Faith, but are helpers of your Joy.* Now to go about to force People under Penalties to ſay as they ſay, to do as they do, and to believe as they believe, that the Ceremonies are Good, which we look upon to be Unlawful; Is not this to pretend to have Dominion over our Faith? The ſame Apoſtle ſaith, to give Offences, and lay a Stumbling-block before them that are weak, (ſuch let them account us to be) is to Sin againſt

2 Cor. 8. 10. & Chap. 1. 24. & 13. 10.

againſt the Brethren: But ſaith he, *When ye ſin ſo againſt the Brethren, and wound their weak Conſcience, ye ſin againſt Chriſt.* And ſuppoſe ſuch things as are impoſed were lawful, *yet all things that are ſo are not expedient*; he looks to *the edifying*, he will not uſe *things lawful* to him, becauſe *they edifie not*: And in the uſe of ſuch things, he will have Men not to do any thing to offend, yet to follow the Dictates of ones Conſcience: *Conſcience I ſay not their own, but of the others*; *for why is my liberty judged by anothers Conſcience:* Men muſt not preſume to deſtroy Chriſtian Liberty, *And where the Spirit of the Lord is, there is Liberty.* As St. *Paul* would not make uſe of Authority, ſo neither would St. *Peter*, Chriſt had certainly given him Authority too; but he doth not impoſe any thing upon, or command others, but only exhorteth, *The Elders which are amongſt you I exhort, who am alſo an Elder*, to pronounce Anathema and Curſes upon thoſe who will not believe and do ſo, and ſo, is a Character of Antichriſt which ought not to be imitated: Though heretofore Poor Diſſenters were not Curſed, but with ſeveral Penalties Plagued. Indeed Miniſters being deprived of the Exerciſe of their Paſtoral Office, and the People of the Fruit and Benefit of their Labours; inſtead of keeping up Authority, or ſtretching it as they do, and ſtand too much upon it, with *Paul* they ſhould be chiefly for edifying, which he ſo much preſſeth in *Rom.* 14. 19. and 1 *Cor.* 14. 12.

1 Cor. 8. 12.

1 Cor. 10. 23, 29.

2 Cor. 3. 17.

1 Pet. 5. 1.

Though they ſhould not ſtrike at Religion, or take away Chriſtian Liberty, yet at laſt it might prove *a Snare* (which St. *Paul* avoids to caſt upon the *Corinthians*) to the Weak and Ignorant, who form ſuch Notions in their Heads as may happen to degenerate into Idolatry and Superſtition: Wherefore let us caſt off theſe Dregs of Popery, theſe Relicks of Superſtition, and

and tend to a Perfection, ſtudy after Soundneſs and Purity in Doctrine, Simplicity in Worſhip, and Holineſs of Life and Converſation; of which laſt we have excellent Rules, 2 *Cor.* 7. 1. *Epheſ.* 5. 3, 4, 5. *Coloſſ.* 3. 8, 9. and *Chap.* 4. 6. take the pains to read the words, and you will find moſt of the Epidemical Sins of the Times. And though there be a great Difference of what now wants Reformation, to what it was when we Reformed from Popery, it will be found there is ſtill great need of it: At that time the great Mountains of Errors in Doctrine were thrown down; let us now level the Hills that remained, in Worſhip; or are grown again, or come in ſince, in Doctrine.

No Man is to be blamed to deſire to ſee a Warrant in the Word for whatſoever he doth as a Worſhip of God, or for being afraid to do that which he can ſee no Warrant for in the Word of God; in nothing are we ſo preciſely tyed to the Direction of Gods Word, as in the Matter of his Worſhip: The charge that is given us,
Deut. 12. 32. *What things ſoever I command you, obſerve to do it; thou ſhalt not add thereunto, nor diminiſh from it.* That is, neither more nor leſs than I commanded you; that charge I ſay, concerneth chiefly the Matters of God's Worſhip, and how highly this pleaſeth God, when we do nothing to Worſhip him by, but that only he hath given us Directions for in his Word, is evident by reaſon of the *Second Commandment*, where the Lord calls them that will obſerve that Commandment, and worſhip him only according to his own Directions, and not after the Will and Inventions of Men, which is indeed the whole required in that Precept he calls *them that love him*, and pro-
Exod. 20. 5, 6. miſeth *to ſhew mercy unto them*, even unto the *thouſand generation.* And on the other-ſide, he calls the Tranſgreſſors of that Commandment, ſuch as dote on *Will-Worſhip*, and on that Service done unto him according

to

to the Inventions of Men; he calls them *Such as hate him*, and threatens *to viſit* that Sin of the *Father* upon the *Children* to the third and fourth Generations.

I know 'tis uſual with ſome, to Traduce and Aſperſe thoſe who upon this account make Conſcience of their Ways; on this manner, 'Tis true, ſay they, every man makes Conſcience of the Thing he thinks to be amiſs: But this is their Hypocriſie, that they make more ſins than God hath made, they muſt be ſo Preciſe and Scrupulous in Things Indifferent and Lawful, in ſuch Things as Godlier and Wiſer Men than they, make no Scruple at all: This Judging and Condemning by their Example the Practice of other Men, is the Thing that proves them to be Hypocrites, and makes them odious to all Men.

To this I have theſe things to anſwer: Firſt, The things they are ſo ſcrupulous in, and which they dare not to do, may, in their Nature, not be Indifferent but Sinful, and well known unto them to be ſo; though both thy ſelf and others, no whit inferior to them, but far beyond them in Knowledge and Grace, do think otherwiſe of them: There may be difference in Judgment, even between Godly and Good Men; and one may ſee that to be a Sin, which another as good as he cannot be perſwaded to be ſo: St. *Paul*, and thoſe that joyned with him, knew it was an unlawful and ſinful thing, to withdraw and ſeparate themſelves from eating and converſing with the Believing *Gentiles* in the Preſence of the *Jews*, for fear of offending them; though neither *Peter* nor *Barnabas* (Men no whit inferior to them in Grace and Knowledge) could diſcern it to be ſo: Chriſtians muſt not Judge nor Condemn one another to be Hypocrites, for their difference in Judgment in thoſe ſmaller matters; *Who art thou*, ſaith the Apoſtle, *that judgeſt another Man's Servant; to his own Maſter he ſtandeth*

Gal. 2. 12, 13.

Rom. 14. 4.

ſtandeth or falleth. Secondly, It may well be, that ſome, even good Men, are (through want of Knowledge, and weakneſs of Judgment) Righteous over-much, and make ſcruple of thoſe things which no Law of God bindeth them to make ſcruple of; elſe *Solomon* would never have ſaid, *be not Righteous over-much, neither make thy ſelf over-wiſe:* Such an one was he of whom the Apoſtle ſpoke, *Another that is weak eats Herbs:* As if he ſhould ſay, it was his Ignorance and Weakneſs of Judgment that made him ſo ſcrupulous and fearful to eat any thing, which by the Ceremonial Law (now abrogated) had been forbidden. But no Man muſt be deſpiſed or judged to be an Hypocrite becauſe of this, for that's directly againſt the Apoſtle's Rule, *Let not him that eateth deſpiſe him that eateth not.* Thirdly, There is no juſt cauſe, why we ſhould judge or think the worſe one of another, either for uſing or not uſing our Liberty in this caſe; becauſe the thing that is in its own Nature Lawful, and alſo lawfully uſed by one Man, it may be in another Man a damnable Sin to do it; and that upon theſe two Grounds: Firſt, Becauſe one is perſwaded of the Lawfulneſs of it, which the other is not, but doubteth it to be a Sin, *I know and am perſwaded by the Lord Jeſus,* ſaith St. *Paul, that there is nothing unclean of it ſelf; but to him that eſteemeth any thing to be unclean, to him it is unclean.* What? will you ſay, can the Opinion of one Man make any thing Clean or Unclean, Lawful or Unlawful? No not in its own Nature, but to himſelf it may; for a Man to do a thing that he doubts to be Unlawful, is a damnable thing, *He that doubteth,* ſaith the Apoſtle, *is damned if he eat, becauſe he eateth not of Faith: For whatſoever is not of Faith, is Sin.* The Conſcience of Man, though it be deceived and Erroneous, yet hath a binding Power, and it is a matter of great Danger for any one to go againſt it; all Men muſt ſeek to inform their

Eccleſ. 7. 16.

Rom. 14. 2.

Rom. 14. 3.

Rom. 14. 14.

Rom. 14. 23.

their Conſcience aright by the Word of God, which is the only true Rule to guide our Conſcience by, *Let every Man be fully perſwaded in his own mind.* But Rom. 14. 5. though it be a Sin for a Man, not to ſeek to have his Conſcience rightly informed by the Word of God; yet in him 'tis a double Sin to do any thing againſt his Conſcience. If, therefore, thou ſeeſt a Man who is otherwiſe Conſcionable in all his ways, fearful to do that which thou knoweſt, and art fully perſwaded he may lawfully and ought to do; pity him, inform him, inſtruct him, and with Arguments, and in a meek way, labour to bring him out of his Errors; but Scorn, Hurt, and Condemn him not. The *Second Ground is*, The one is able to uſe and do lawfully the thing he knows to be lawful, and take no hurt by it: The other, though he knows the thing to be lawful, thorough his weakneſs, findeth he is not able to uſe it, but ſhall receive hurt by it; *All things*, ſaith St. *Paul*, *are lawful for* 1 Cor. 6. 12. *me, but I will not be brought under the Power of any.* And certainly this is the thing that reſtraineth many a good Man from the uſe of ſeveral Recreations, which he doth not doubt to be lawful in themſelves; becauſe he finds his own Weakneſs to be ſuch, as he cannot uſe them without receiving much hurt thereby: And this ſhould reſtrain many more from them, if they had care of their own Souls as they ought to have.

This Tenderneſs of Conſcience, which ſome ſort of People want, they condemn it in thoſe who have it, and call it Trifles, Peeviſhneſs and Niceties; but if they be grounded in the World, they are Truths of God, though ſome Truths be comparatively greater than others, as our Saviour ſaith; yet is not any one Truth of God to be accounted ſmall, of little or no Moment, even of thoſe Points of the Law which he calls but *Gnats* in compariſon of others. Our Saviour ſaith, Matt. 23. 24.

Matt. 23. 23. *Theſe ought ye to have done, and not to leave the other undone:* They are all great things that God hath written and revealed in his Holy Word; all the Truths uttered by the Apoſtles on the day of Pentecoſt, are Acts 2. 11. called the great Things, or the *Wonderful Works of God*; yea, the leaſt Truth of God, that he hath revealed in his Holy Word, is to be eſteemed of greater Moment than Heaven and Earth; Luke 16. 17. *It is eaſier for Heaven and Earth to paſs, than that one tittle of the Law ſhould fail.* 'Tis every ones Duty to ſeek after the Truth, and to ſtick to, and not depart from it when 'tis found: He who Pſal. 119. 128. like *David*, *doth not hate every falſe way*, every Error in Matters of Religion, Errors about the ſmalleſt as well as the greateſt thing, and doth not value that which God hath taught in his Word, he hath not that Eſteem of God's Word as he ought to have.

As a Man can make himſelf Abominable to God with the leaſt Sin, ſuch as eating the leaſt forbidden thing, Levit. 11. 43. as *a creeping thing*, as it was under the Law; ſo a Man doth by willingly receiving the leaſt Error, or willingly forſaking the leaſt known Truth: See how earneſt the Apoſtle is, in diſſwading from receiving an Error, which of all Errors they could receive, ſeemed the leaſt 2 Theſſ. 2. 1, 2, 3. Dangerous, as about the *day of Chriſt's being at hand*: To receive any thing as Divine Truth which God hath not taught us, though it carries never ſo good a ſhew of Piety and Devotion, is certainly a very dangerous thing, elſe the Apoſtle would not have been in this caſe ſo earneſt as he is, in that inſtanced already out of the ſecond of *Galatians*, about eating and drinking with *Gentiles*, we ſee how ſteady is St. *Paul*, that *he would give no place by ſubjection, no not for an hour*, Ver. 5. If ſome Politicians had then been to confer with him, they would have ſaid, alas *Paul* why art thou ſo Obſti- 1 Cor. 7. 19. nate and Peeviſh in ſuch a Trifle, *Circumciſion is nothing*,

and

and uncircumciſion is nothing, as thou haſt taught. But he gives this reaſon why he was ſo reſolute in oppoſing an Error of that Nature, *That the Truth of the Goſpel might continue with you.*

Theſe things being thus made out, is it not a ſad thing? That we have amongſt us, Men that were, and now if they could, would as much as ever, be preſſing for the Execution of thoſe Laws, whereby they may trouble any of their Brethren: And as *David* ſaith, *They deviſe deceitful matters againſt them that are quiet in the Land:* They are glad when they have the leaſt colour of Law to juſtifie any of their unwarrantable Practices againſt thoſe who diſſent from them; but they do not regard good Laws for the Glory of God, as thoſe we have for the due Obſervation of the Sabbath, and againſt Swearing, Drunkenneſs and Uncleanneſs, *&c.* theſe they look upon as not worth being taken notice of by them: That ſort of Men, far from adviſing and promoting a neceſſary Reformation of Abuſes in Religion, according to the Word of God (the only Rule for ſuch things) though 'twas their Duty; they hindred and oppoſed it, and perſecuted them that were for it, ſlandering them with the names of Fanaticks, Schiſmaticks, Obſtinate, Factious: And not ſatisfied with this, meerly for Non-conformity, which is properly upon the account of Conſcience and Religion, they deprived Miniſters not only of the publick Exerciſe of their Office, but alſo of doing it in private, as in the Capacity of Chaplains, School-maſters, Tutors; and when they met in private to ſerve God, though they prayed for the Government, they were Fined, turned into Priſon, where ſome died; and many more things of that nature were acted, whilſt Papiſts, our common Enemies, who by theſe means were ſince in a fair way to have ruined us all, enjoyed Peace, and might hear Maſs without Diſturbance, except ſome times for a ſhew. Pſal. 35. 20.

I am..

I am not ſo much out of Charity with all thoſe who had an hand in the Perſecution at that time carried on, as to believe, but that ſome were not ſo acted by an inconſiderate Zeal, but that they knew better than they ſeemed to do; it did not conſiſt with the Lights they had, to approve of every thing they did or ſaw done; the former Principles of ſome of them were too much contrary to their then preſent Practices, but that ſometimes they muſt needs have had Checks of Conſcience: And now there are ſome alive, who once were againſt offering Violence about Matters of Ceremonies, who if God had not by an Act of Indulgence and Liberty provided againſt it, now they are upon the Stage of another ſide, would be as forward as moſt to renew and proſecute former Courſes: So far doth Intereſt ſway with ſome Men, when over-rul'd by it, they know better than what they do, or would do: What elſe is this, than to ſpeak in St. *Paul*'s words, *To hold the Truth of God in Unrighteouſneſs.*

Rom. 1. 18.

All ſuch perſecuting Men I may compare to ſome, who, being upon a Journy, inſtead of mending and going on their way, fall out with, beat and abuſe their Fellow-travellers in words and deeds: And though I love not to renew the Memory of theſe ſad Diviſions and Miſcarriages, yet they cannot ſo ſoon be out of mind: We meet from Brethren with the like Uſage as the Children of *Iſrael* did from *Pharoah*, *Ye are idle, ye are idle, therefore ye ſay, let us go and do Sacrifice to the Lord:* Ye talk of Reformation, go and Conform, not to the Goſpel, but to the Canon and Ceremonies of the Church as by Law eſtabliſhed: How have they who ſpoke for it been traduced as Innovators, Diſturbers of, and Enemies to Church and State: Such was the Lot of the firſt Reformers from Popery; there hath been and there ſtill are thoſe who hate the very name of

Exod. 5. 17.

of Reformation; it hath commonly been the Cuſtom of the Enemies of God's People, to pick out a ground of Quarrel, and to engage the Superior Powers againſt them; the occaſion is, either Religion, or State, or both. The Prophet *Elijah* is by *Ahab* called *he that troubleth* 1 Kings 18.17. *Iſrael*, and his Enemy; *Hath thou found me O mine* Chap. 21. 20. *Enemy*, that is, to Kings: In the caſe of *Daniel*, *We* Dan. 6. 5, 7. *ſhall find no occaſion againſt this* Daniel, *except we find it againſt him concerning the Law of his God*, ſaid the Princes of *Media*: And then eauſed the King to make this Decree mentioned in the place. Thus ſometimes *Miſ-* Pſal. 94. 20. *chief is framed by a Law*: Wicked Men and Perſecutors, do proſecute their Deſigns under Notions different from the Truth: Thus the *Jews* not only called our Bleſſed Saviour a *Friend to Sinners*, a *Samaritan* who had a Devil, but alſo accuſed him before *Pilate*, of *having by* Luke 23. 2. *them been found a Fellow perverting the Nation, forbidding to give Tribute to* Ceſar, *and calling himſelf a King*. And he was Crucified not as the Son of God, but as an Enemy to *Ceſar*, and *as a Malefactor*; St. *Paul* was per- John 17. 20. ſecuted not as a Man who had *lived in all good Con-* Acts 23. 1. *ſcience before God until the day he was brought before the Council*; and not *as touching the Righteouſneſs which is* Phil. 3. 6. *in the Law, blameleſs*, but as one who *taught all men every* Acts 21. 28. *where againſt the people, againſt the Law*, and the Temple; and as a *peſtilent Fellow, a mover of Sedition amongſt* *all the Jews throughout the World*; one who had *pro-* Acts 24. 5, 6. *phaned the Temple*: An odious Charge indeed, but falſe 14. as that of *Hereſie* which he clears himſelf from.

Such falſe Aſperſions and evil Practiſes ſhould be left for the Father of Lyes, the Slanderer, and for his Children: But let thoſe who profeſs themſelves Chriſtians, ſtudy to be ſuch indeed, and put on Bowels of Charity, laying aſide all Malice, Anger, Diviſions, which ſo much diſcredit our Holy Religion, and give our Adverſaries very

very great Advantage. In God's Name, and for the ſake of the Lord Jeſus, let all former Animoſities and Miſcarriages be forgotten and forgiven; and let Men
Rom. 6. 21. put to themſelves this queſtion, *What fruit had ye then in thoſe things, whereof ye are now*, or ought to be, *aſhamed*; and let all and every one in their Station joyn Hearts and Hands to carry on a thorough Reformation where it is wanting; and therein let the Word of God be our Rule, *nothing of Humane Invention, Willfulneſs, Paſſion*, Prejudice or Self-ends, in the carrying it on.

To lay ſuch a Streſs upon their *As by Law eſtabliſhed*, is no great Commendation for a Church, and the Religion it doth profeſs; 'tis not good to ſtand too much upon it, the Stamp of any Humane Law makes it never the better: Chriſtian Religion was not a jot the worſe for not being by Law eſtabliſhed in the Apoſtles time; nor afterwards in the time of Perſecution under the *Roman* Emperors; neither was the Heatheniſh Religion, or rather Idolatry, the better for being then by Law eſtabliſhed: Neither is the Proteſtant Religion the worſe, in thoſe Popiſh Countries, where it is not ſetled by Law; nor the Popiſh the better for being ſo ſetled. This Argument uſed here againſt Diſſenters, is the ſame as was by Papiſts at the beginning of Reformation, and by *Jews* againſt Primitive Chriſtians: 'Tis not any Humane Authority that can make any Religion either better or worſe; and Diſſenters may not be called Upſtarts or Innovators, for from the very beginning of Reformation, we found thoſe who wiſhed for a thorough Reformation in Worſhip as well as Doctrine, according to the Purity of the Goſpel, whence they were called *Puritans*; and declared againſt retaining of thoſe Ceremonies, which ever ſince were the occaſion of Diſpute and Diviſion. I hope here we do not ſet up for a Catholick Infallible Church, and that the words

Church

Church as by Law eſtabliſhed, are not an equivalent to it; ſuch a Doctrine is proper for a Church of *Rome*, but not any Reformed Church: We know this was the Exception againſt St. *Paul*, *This Fellow perſwadeth Men to worſhip God contrary to the Law:* Yet the Apoſtle was in the right and they in the wrong, as well as thoſe others who called him and *Silas* Diſturbers of the publick Peace, *Thoſe who have turned the World upſide down come hither alſo.* Acts 18. 13. Acts 17. 6.

Our Reformation at firſt was good, but in this World nothing ſo good, but it may admit of ſome additional degree of Goodneſs and Perfection; commonly the beſt things do not come all at once, but by degrees: As to our Reformation, we may ſay as *Jehoſhaphat*, *He did that which was right in the ſight of the Lord: Howbeit the high places were not taken away; for the People had not yet prepared their Hearts unto the God of their Fathers.* Still ſomething was wanting which was ſupplied by *Hezekiah*, for then the *high places were thrown down.* The like Brand was by the Spirit of God put upon *Jehoſhaphat's* Father's Reign, King *Aſa*, who did many good things; and *his Heart was perfect all his days, but the high places were not taken away*: We ought at laſt to throw them down, we are ſeriouſly and earneſtly exhorted to remove that Idol of Jealouſie ſet up in the Houſe of God, I mean particularly bringing a Dead Man into the Church upon the Thirtieth of *January:* We know *Michael the Arch-angel contended with the Devil about the body of* Moſes, which he would have ſet up to be worſhipped, to have been an occaſion of Idolatry before the People, which Men, eſpecially the Ignorant, are naturally inclined to. We muſt Spiritualize things of Religion and of Worſhip; let that ſaying of St. *Paul* be ſeriouſly conſidered and thought upon, *Wherefore henceforth know we no Man after the Fleſh; yea, though* 2 Chron. 20. 32, 33. 2 Chron. 31. 1. 2 Chron. 15. 16, 17. Jude 9. 2 Cor. 5. 16.

we have known Chriſt after the Fleſh, yet now henceforth know we him no more; that is, in that manner after the Fleſh.

Many of the Ceremonies impoſed upon the *Jews*, were, as we may ſay, a Puniſhment inflicted upon them, for it was only after the Commiſſion of the Sin of the Golden Calf, that God laid upon them that heavy and troubleſom Yoke. To employ all their time thus, it ſeemeth not to have been at firſt God's Intention, to lay upon them ſuch a number of Ceremonies; and the Diſputes that in the Apoſtles time did ariſe about them, were all about Jewiſh Ceremonies, which had been of Divine Inſtitution; but thoſe we contend againſt, have no ſuch thing to plead for, they are all Humane Inventions, abominably abuſed by Papiſts, and ſome Heatheniſh Cuſtoms we ſtill retain amongſt us, which were better left off than continued: As for us in General, we ought to purge that old Leven of unneceſſary Ceremonies, a Relick of Popery, which ſome of our ancient Reformers wiſhed had been laid aſide, as appears by Letters to *Bullinger*, ſtill to be ſeen at *Zurick*, from Biſhop *Jewell* and others. But the Queen was, upon Suggeſtion, ſo bent upon retaining ſome, to draw Papiſts to our Churches, that it could not be effected; ſo that it was but a mix'd Reformation, part Evangelical in Doctrine, and in part Politick in Worſhip and Diſcipline. And that ſame Policy which was intended to bring Papiſts to us, hath been very near drawing us back to Popery. So little pleaſed is God, that in Matters of Religion, and of his Service, we ſhould bring Rules and Meaſures of our Humane Wiſdom, or rather Fooliſhneſs: Yet ſeveral amongſt us, the more the pity, are gone back ſo far towards Popery, that they hate not only the thing, but the very name of Reformation, as I ſaid before; and no thorough-

rough-paced Papiſt can ſpeak worſe of *Luther*, *Zwinglius*, *Calvin*, *Martyr*, *Bucer*, *Beza*, and others, than they do; though they were Eminent Inſtruments in the Hand of God, whoſe Labours he bleſſed, to bring us out of the Ignorance, Error, Darkneſs, Idolatry and Superſtition of *Rome*. Nay, we ſhall have thoſe Proteſtants, or ſo called, and not few, who openly declare, they had rather joyn with Popery, than with any other Reformed Church beſides ours as by Law eſtabliſhed. But certainly they who talk on at that rate, do not know what Popery is, and what other Reformed Churches are, or elſe all Religions are indifferent to them. Some of our Clergy have been heard to expreſs themſelves to be of that mind; but 'tis no wonder they are ſo well inclined towards *Rome*, for being acted by an ambitious and domineering Spirit, that Religion ſuits better with it, it tying People to an implicit Faith, and blind Obedience, gives them a full and abſolute Power over the Souls and Conſciences of Men. But let them not be miſtaken, who not being content with a Miniſterial are aſpiring to a Magiſterial Power; God made the whole Man, and the whole Man he will have: Have a care not to uſurp upon God's Right: And to apply this to the Subject in hand, as there is a two-fold Worſhip of God, ſo there is a double Idolatry and Superſtition committed againſt it, the one inward, when we forge in our Heads ſtrange and corrupt Notions of God, ſuch as we would have him to be: The outward is, not only when we transfer the outward Worſhip upon the Creature, but alſo when we defile it with our Lyes and Inventions; both are evil, both are to be avoided and extirpated out of any place they are crept into: God complains *Their fear towards me is taught by the Precepts of Men.* And *in vain do they worſhip me, teaching for Doctrines the Commandments ſo Men.* Iſa. 29. 13. Matt. 15. 9.

We ſay we have given the Church of *Rome* a Bill of Divorce, and have broken all Communication with her, ſince our Laws make it Treaſon to be reconciled to her: We ought then to leave off any thing that can lead us back that way; we know Idolatry and Superſtition we charge them with, and this they are guilty of in their exorbitant Honours they give to Creatures, eſpecially Dead Men, who are their Saints and Martyrs, at leaſt they make them ſo. And we, with making Saints and Martyrs, and appointing them Days and Service to be read, do not we go to them? At leaſt juſt upon their Borders: Let us not deceive our ſelves; 'tis not enough to cut off the Bloſſoms, Fruits and Boughs, unleſs we alſo cut off the Roots, for they will bud and grow again, and the ſooner done the better. If our Reformation had been altogether according to the Rules of the Goſpel, and nothing of Humane Policy mix'd with it, it had gone farther and laſted longer; we would not have ſeen new Impoſthumes of the old Stock breaking out; no Dignity or brightneſs of any Creature ought upon ſuch an occaſion to dazle our Eyes: Herein no Kings, no Fathers, no Councils, no Biſhops muſt have the Pre-eminence, that is, the Prerogative of Holy Scriptures: The Word of God is the infallible Rule to go by, and good Kings, as *Aſa*, *Jehoſhaphat*, *Hezekiah*, *Joſiah*, raiſed of God to reform, ever began their Reigns with Reformation of Abuſes in Religion. This was to anſwer the end wherefore God had ſet them upon the Throne; and 'tis to be hoped Their preſent Majeſties will remember, in due time, by a Reformation, to promote the Honour and Service of the Great God, by whom Kings Reign, *Who pulleth down one and ſetteth up another.* Many a good Soul hath for theſe ſeveral Years been wiſhing for it, for the Glory of God, the Good of his Church, Happineſs of the Nation;

Pſal. 75. 7.

Nation; and only according to the Rule of his Holy Word. Now to effect it, all that Man can ſay is in vain, except God be pleaſed to influence upon the Minds and Hearts of Men in Power to do it. Now, as he did upon the good Kings but newly mentioned, we hope our new worthy Prelates will lay it to Heart, and in their Station promote it.

Let this longed for Reformation be about Doctrine, where it needs in Worſhip and Practice; let it begin at the Houſe of God; let us have good Examples out of it; *Let his Prieſts be cloathed with Righteouſneſs*; Pſal 132. 9. let the Governours and all the People follow and reform in Life and Converſation; and *Let every one that* 2 Tim. 2. 19. *nameth the Name of Chriſt depart from Iniquity.* After this there will be good ground to hope for a good Succeſs in War; and we ſhall be a Nation in whom God will delight, when we are purged of our Droſs; then there will be Peace and Plenty within, Honour and Safety round about, and God will humble our Enemies abroad.

To bring this good Work to an happy End, Prejudices about controverted Matters muſt be laid aſide, Stumbling-blocks removed, the Vail rent, the Partition-wall pulled down, that we may go all together into the Houſe of God, joyn in his Worſhip, and make but one Sheep-fold. And let this be taken notice of, That amongſt the Diſſenters from the Church, who own and have a Miniſtry by way of Office, who Adminiſter both Sacraments, and are for Order and Government in the Church, there is nothing whereby thoſe who are called Church-men may juſtly be offended: But in the Church by Law eſtabliſhed, there are ſeveral things which Diſſenters think they have cauſe to except againſt. So that the Ground of Church-men diſliking Non-conformity is Negative, that is, They have not.

not and do not act that which they would have them to do and have: But the Ground of Diſſenters not liking Church-mens Practice is poſitive, that is, They do and have things which they think they ought not to do nor to have. And this is the State of the queſtion between Proteſtants and Papiſts, for theſe do believe all we do believe, but we do not believe all what they believe.

I ſhall not ſay much about the Matters in diſpute, ſo many things having already been ſaid and written about it; only ſhall in few words modeſtly lay down ſome reaſonable Grounds of an Agreement and Union. Firſt, As to the Common-Prayer-Book under two Notions: *1ſt.* As to the Matter of it: *2d.* As to the Manner of uſing it. As to the Matter, Out of it a good Liturgy could be made, taking away many Superfluous Repetitions, and altering ſeveral Expreſſions, Dubious, Dangerous, or otherwiſe liable to Juſt Exceptions: There is ſome Gold, I mean Good things, but they muſt own there is alſo Droſs, which ought to be purged. What theſe things are, hath been ſaid and named at many and ſeveral times; though we have ſome amongſt us, who out of Ignorance or Obſtinacy, take the Prayer-book to be of an equal Authority with the Holy Bible; and that to read, and hear it read at the appointed times, is ſufficient Performance of Chriſtian Duty. Nay, * one of ſome Note hath written, That all the Wit of Angels and Men can find no Fault with it. A bold Aſſertion, too poſitive for any Humane Book. Several other things in that kind, which I omit, have been ſaid by others, not willing to preſs too far upon the Subject; and I think there is enough ſaid by the by, upon the Matter of the Common-Prayer-Book, only I add, That the Preference therein given to the Apocrypha, before ſome places of the Canonical

* *Abbot* againſt Church-forſakers.

Canonical to be read when the others are to be left out, is not at all to be approved: Several Exceptions are taken againſt the Order and Diſtribution of ſeveral parts of the Book, out of ſeveral lame and maimed parcels of Scriptures, as three or four Verſes of one Chapter, as many of another; eſpecially in moſt places the leaving out that excellent and comfortable Clauſe of the Lords Prayer, *For thine is the Kingdom, the Power and the Glory*, which in us raiſes Hopes and Confidence of being heard, and that God will give us what we ask him in the ſix Petitions: Firſt, Becauſe he is our King: Now a King grants the Juſt Petitions of his Subjects: Secondly, Becauſe he is able to give what we ask, according to Chriſt's direction: And Thirdly, Becauſe what we ask is for his Glory. Then dividing the Matter of the Prayer-book into Goſpels, Epiſtles, Collects or Prayers, is after the Pattern of Popiſh Miſſals and Rituals, and clear out of the way of Liturgies of all Reformed Churches. Secondly, Several things are ſaid againſt the Manner of uſing it, as in a certain Tone or Singing way (which is the Popiſh) of the very Prayers in Cathedrals. Then as to the place, ſome at the middle of the Church, others by the Altar; as if there was in the Church one place Holier than the other; or that God will hear us there better than here. Then as to the Poſture, ſometimes ſitting, then ſtanding, as if the Epiſtle was not the Word of God, as much to be heard with a Reverence (if ſtanding be a more reverend Poſture than ſitting) as the Goſpel being both the Word of God: Nay, Goſpel is made different from Goſpel; for in the firſt Leſſon, a whole Chapter being read, People ſit, but at the ſecond Leſſon, when few Verſes of a Chapter of the Goſpel are read, then every one ſtands up: Herein is too much of Formality, and I could almoſt ſay, too mimical for

Chriſtian

Chriſtian Reformed Churches. Thus the Liturgy ought to be mended, ſo to be impoſed, as not to exclude Extemporary Prayers of Miniſters.

As to the formal Ties, called Church Ceremonies, they ought wholly to be aboliſhed, as introducing Superſtition under the name of Decency, and being contrary to Chriſtian Liberty: Such is the uſe of Surpliſs, ſo abominably abuſed in the Church of *Rome*, where 'tis thought neceſſary, when they perform their Idolatrous Worſhip of the Maſs, at the very act of Idolatry; and ſome amongſt us, have been ſo Superſtitiouſly inclined, as to ſay Angels have appeared in it: But let them look how they can prove out of Scripture, that the * *Angels Raiment as white as Snow*; † *that the long white Garment*; ‖ and *the ſhining Garments of the two Men*, were a Surpliſs. And to ſay as ſome do, that that colour is a Sign of Purity and Candor, which is of it to make a Sacrament. I would have thoſe who are ſo much for the Surpliſs, to remember, how fine Linen, as well as Purple and Scarlet, is reckoned among the Merchandiſe of *Babylon*, *Rev.* 18. 12. As to the *Sign of the Croſs in Baptiſm*, it is an Addition to the Sacrament. None but he who hath right to Inſtitute Sacraments, may make any Addition, Diminution or Alteration thereunto, without Impiety, or committing Sacrilege: And it were to have a mean Opinion of the Lord Jeſus's Divine Wiſdom, to think he left with his Church an Imperfect Ordnance in the Inſtitution; and none may inſtitute Sacraments, but he that can beſtow the Graces thereby ſignified.

* Matt. 28. 3.
† Mark 16. 5.
‖ Luke 24. 4.

Bowing towards the Altar,] For ſo ſome call Improperly the Communion-Table, as the Miniſter (a Prieſt) is very unfit for Proteſtants and Reformed Chriſtians, when Papiſts, from whom 'tis derived, do it: 'Tis according to their Principle, they believe *Tranſubſtantiation* to be made

made upon ſuch places, and therefore they give them ſuch Signs of Religious Worſhip: But 'tis very odd for us ſo to do, who do not believe one place in the Church to be Holier than the other: And what need, in Cathedrals, and ſome Chappels, of Candle-ſticks and unlighted Candles upon the Altars in the day-time. As for *bowing at the Name of Jeſus*, it is of the ſame Stamp: Sometimes God may happen to ſay to thoſe who are ſo fond of thoſe Will-worſhip Ceremonies; *who hath required this at your hands:* And to uphold this Practice, they muſt pull it over Head and Shoulders out of the Text of the Epiſtle to the *Philippians*. I do not ſo much wonder, that Papiſts, who ſeldom make uſe of Scriptures, but to wreſt them, would make uſe of the place. But for Proteſtants who pretend and ought to know better, I admire they would make uſe of it: It is plain the Text is not literally to be underſtood, or elſe Men ſhould bow at the Name of *Jeſus* Son of *Nun*, or of the Son of *Sirach*, or of *Jeſus* called *Juſtus*; then 'tis ſaid the Knee not the Head: Then there is no Knees in Heaven, nor none that can bow under the Earth: 'Tis there ſpoken of an Honour due to the Divinity, Perſon, Attributes and Works; eſpecially as he is our Redeemer and Saviour, which is ſignified by the name of *Jeſus*; and if we muſt kneel or bow when we hear that name, the like muſt be done when we ſee it written. The Apoſtle doth not mean the Letters of the name, but a moſt humble Submiſſion and Obedience, with a giving Praiſe and Glory to the Perſon and Commands of the Lord Jeſus.

Iſaiah 1. 12.

6. 2, 10.

As to kneeling at the Sacrament: I know there muſt be a Poſture, that of the time of Inſtitution, or as near it as may be, muſt be uſed; ſeveral Proteſtant Churches have different Poſtures when they receive it; and a Care ought to be had of avoiding Superſtition, and

keeping as far as we can from Appearances of Idolatry. I confeſs, I would not for all the World, if ever beyond Seas, where Papiſts are in a full Liberty, and where Proteſtants receive it not on their Knees; I ſay I would not, becauſe my Conſcience would not give me leave, receive it kneeling, which is a Poſture of Adoration, for fear it were thought I partake of their Idolatry in worſhipping a piece of Bread for the true natural Body, now ſitting at the Right Hand of the Father, which thing I abhor more than Death it ſelf. But here, though with a ſafe and even Conſcience I could receive it kneeling, yet may be another could not: Muſt my Will and Practice be the Rule of another Man's Will and Practice: Every one is bound to ſeek for the beſt Information he can have; but when all is done, every ones Conſcience muſt be the Judge of what he doth in indifferent things, that is, which are neithe. commanded nor forbidden in the Word of God: And the true Chriſtian Prudence is, to leave ſuch things at liberty, and adminiſter it to thoſe ſitting or ſtanding, who make ſcruple to receive it kneeling; for 'tis no Rule of Charity or Chriſtianity, for the ſake of Uniformity, to break Unity and the Bond of Peace: And Miniſters ought to have a great care, not to become Inſtruments of Damnation to any; for they who re-
Rom. 14. 23. ceive kneeling, and doubting, as St. *Paul* ſaith, *are Damned.* Such Practices muſt be left for the Wicked Communion of *Rome*, which with Fears, Threatnings, Sword, Fire, and every violent way, forces People to do things contrary to their Conſcience; as of late in an high degree it was practiſed in a Neighbouring Nation; and for what they did they gave this reaſon, We know they muſt be Damned, and as good they ſhould be ſo within our Church as out of it: Let them come in and believe what they pleaſe.

Indeed

Indeed a great Evil there is amongſt us, That the Poſture of receiving the Holy Sacrament, an Ordnance of God to Seal the Pardon of our Sins, and ſtrengthen our Faith, is made uſe of for a Trial of thoſe who are qualified for Worldly Employments, to turn it to Temporal Ends, is an unaccountable Prophaneneſs of that Holy Inſtitution: And though without ſuch a by Conſideration I could receive it kneeling, I declare if I ſhould receive in that manner, upon the account of ſuch a Trial, I could not avoid believing I had eaten and drank my Damnation.

All foreſaid Lets and Hindrances being laid aſide, and a Bleſſed Reformation of all Abuſes ſet a-foot, and by every one in their ſeveral Stations carried on, then upon good Grounds we might hope for Peace grounded upon Truth, and for an Happy Succeſs; eſpecially if in our different Capacities we would propoſe to our ſelves the Glory of God, the Salvation of Souls, and the Good and Advantage of Church and Country: The good Laws we have to encourage Piety and Virtue, and to diſcountenance and puniſh Ungodlineſs, Vice, and every unjuſt and ſinful Practiſe, being renewed, put in execution, and if any thing therein wanting, ſupplied with new ones, good Inſtructions, good Examples, good Rules in Families, and Care taken by Parents and Maſters to ſee them well obſerved; this would take away Evil and Curſed things from amongſt us. The Prudence of Officers in Church and State ſhould remedy old Inconveniencies, and as much as 'tis poſſible endeavour to prevent new ones: Amongſt the old ones I ſhall name a very palpable one, which concerns both Church and State, and hath been, and is every day, cauſe of Grievance and great Inconveniencies, and as much as any, Deſtructive of common Society, 'tis Clandeſtine Marriages, ſtealing and trappanning young People into Marriages,

without Advice or Conſent of Friends, which as yet the Wiſdom of our Law-givers hath found no effectual Courſe to prevent, though daily Complaints have at ſeveral times put them upon conſulting about it. He who ſteals my Goods ſhall be Hang'd, and he who ſteals my Child ſhall go Free: And if once they be Married, according to the Practice of the Church, though by reaſon of young Age, and other Conſiderations, unable to bind themſelves with ſuch a Tie. What is in part or chiefly the cauſe of this, is the Abuſe of ſelling Bonds of Matrimony, the Diſhoneſty and Covetouſneſs of a Miniſter, to get ſome few Guinea's: And Privileged Places, by Law or Cuſtom, whereof there are too many in and about the City; there People are Married in Secret, let the Diſparity, Inconveniency, Tricks and Cheats be never ſo great, ſo viſible, or ſo many; which to prevent it, requires the Prudence, Study and Authority of both Civil and Eccleſiaſtical Powers.

F I N I S.